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Missionary Herald.

SEPTEMBER, 1873.

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KIOTO, JAPAN.

THE MISSIONARY HERALD.

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KIOTO — THE SACRED CAPITAL OF JAPAN.

By REV. ORRAMEL H. GULICK.

THE only considerable body of fresh water in Japan is Lake Biwa, a few miles from the southern extremity of which lies Kioto, the ancient capital of the country, till about five years since the residence of the Mikado, the acknowledged ruler of the Empire.¹

The doctrine of the divine right of kings, maintained by this thorough-going people in the highest style of orthodoxy, was supported by the theory of the emperor's divine descent. The Mikado was a sacred being, his palace a sacred edifice. He was at once the head of the church, the son of Heaven, and the ruler of the thirty-four millions of Japan. The divinity that hedges about a king never was more propitious, and seems never to have done more for a mortal, than for him who claims to be the representative of a dynasty which has held undisputed sway over this island empire for two thousand five hundred years. The city in which he lived was rendered sacred by his presence, and though filled with a thriving population of its own, the highest of the daimios, or princes who ruled the provinces, were not allowed to enter the capital unless they had some office connected with, or special business upon the board of the Central Government. Even within the last five years, and since the Mikado has resided in Yedo, no foreigners, excepting the highest diplomatic representatives of foreign powers, have been permitted to visit the sacred city. But a change has come over the country. A grand fair for the exhibition and sale of articles of Japanese manufacture, and illustrative of Japanese art, has been opened in Kioto, during the continuance of which the city has been permitted to receive foreign visitors.

In point of population, Kioto stands the third city in Japan, only Yedo and Osaka out-ranking it in that respect. Her rulers claim to represent a dynasty that has outlived every other, — one that has seen the rise, or the rise and fall, of every empire and of every dynasty that has held sway from the time that Nebuchadnezzar led his hosts from Babylon against Zedekiah, king of Israel,

¹ By a singular blunder of foreigners, this city is designated on our maps by the word *Miyako*, which is not the proper name of the city, but is equivalent to our word *capital*.

to the present. Like the eternal city of Damascus, Kioto lies in an extended plain of great beauty, environed with hills; but unlike her ancient compeer, not a beggar is to be seen in her streets, nor are any met with who seem to be scantily clad, or half-fed, among all her population, which numbers the same as that of Damascus — 300,000.

The streets, which are generally straight, and cross each other at right-angles, exceed in width and cleanliness those of any other Japanese city. A large portion of the houses are of two stories, covered with tile-roofs and painted. The streets are all lighted with painted paper-lanterns, which are hung from the eaves, or from the verandahs, at intervals of twenty or thirty feet. Beautiful temple grounds, filled with ancient forest trees, are scattered all over the city, while some adorn the surrounding hillsides, affording public parks and pleasure-grounds always open to the people, who stroll at will about the temples, throw in their copper contributions, or mumble their prayers, upon bended knees, to Shaka, the deified saint of the Buddhist faith, or bow before the mystic mirror of polished steel, which reflects no spiritual light upon the Shintoo worshiper.

The Mikado's palace-grounds, surrounded by a lofty wall, afford food for the imagination, as naught but the tops of the tall trees that adorn the grounds are visible from without. The walls of the castle in which lives the Governor of the city inspire respect for the people whose mechanical skill enabled them to lift such masses of granite, and to erect works of such strength.

The immense outlay of money and means in the erection of Buddhist and Shintoo temples indicates the craving of the human heart for some provision for future need. The head temple of one of the eight sects into which the Buddhists of Japan are divided measures two hundred and twenty feet in length — including the spread of the verandah at each end of the building, with width proportionate. There are also several other temples in the city, of apparently equal size. The bronze bell hanging near one of these temples measures eight feet and eleven inches in diameter, eleven inches in thickness, and twelve feet in height. The bell hammer, or tongue, is a wooden beam, a foot in thickness and eighteen feet in length. This heavy stick of timber is hung from aloft, so that the end may be swung against the outside of the bell. This bell is rung but once a year, upon some religious festival of annual recurrence.

The picture of Kioto is taken from the grounds of the Kio-midsu, or temple of the pure heart, a Buddhist temple of great size, situated upon the hills at the eastern limit of the city, and looking westward. The end of the temple building is the most prominent feature of the picture. It is said that, occasionally, votaries, after offering their petitions to Buddha or Shaka, leap from the verge of the lofty verandah of the temple, which overlooks the valley at a height of fifty feet. The belief of the devotee is, that if his prayer is heard by the god his life will be saved, but if his prayer is not heard, he professes to prefer death to a life without the favor of the gods. Some, taking this fearful leap, would be killed, while others would escape with life; but few could escape without broken bones and frightful injuries.

In the near foreground of the picture we see the top of a pagoda of the Chinese style, with its lofty spire of bronze. Filling the plain, and stretching far away towards the western hills, lies the city. The large roofs to be seen in the city are those of temples. The narrow thread of white, extending from near

the corner of the verandah-roof, is the plastered wall of the parapet of the Governor's castle. The locality of the Mikado's palace is hidden from view by the end of the temple.

This is a city wholly given up to idolatry. The intelligent, ingenious, and in some senses accomplished Japanese, are as benighted and devoted heathen as any people on earth. With the exception of a single missionary visitor, who spent a day or two in the city in 1871, the present is the first occasion of the entrance of a Protestant missionary into Kioto.¹ It is three hundred and twenty-two years since Xavier entered the city, and sowed the seeds which have borne bitter fruit ever since.

KIOTO, JAPAN, May 14, 1872.

WHAT ARE THE NEEDFUL QUALIFICATIONS FOR A FOREIGN MISSIONARY ? ²

1. THE missionary should have great strength of religious conviction and great depth of personal Christian experience.

Many a scene in which he will be placed, many a question he will have to settle, all the new relations he will form amid a foreign people, will test him to the bottom here. Vacillation on doctrine, or shallowness in personal experience, may do little harm in our own land, where a man is braced up on every side by others ; but they will ruin a missionary's influence.

2. A missionary should be a man of sunny and hopeful Christian experience. It may be said, "Every Christian should be so." True, but they *are* not all so. And those who are not should remain amid the helpful associations and companionships of Christian lands, and not imperil their own and others' usefulness by bringing a shadowed experience into the young and plastic developments of Christianity in mission fields. The man who has to look back, or look in, upon a personal experience which is ever darkening his spirit, is not fit for the work of the missionary.

3. The ballast of a large "roundabout common-sense," in more than ordinary measure, is an essential qualification for the missionary.

The conditions or data of the problems the missionary has to solve differ so greatly from those of the pastor at home, there are so many considerations tending to warp his judgment, that if he is eccentric, or one-sided, or kinky, he will become, and will quickly be seen by shrewd natives to be, unreliable in his judgment ; and then his usefulness is gone. Applying common-sense to the question of setting an example of self-denial in economy of living,

¹ It will be noticed that this article was written in 1872, during a visit to Kioto, noticed in the Herald for September of that year, page 274.

² These hints upon a subject of great importance, are from one who has been, for quite a number of years, doing good service in the work abroad. Sending the paper of which this is a part, in the hope that it might be of some service, he wrote, — "Don't tell anybody what you and I well enough know, that the writer hasn't half the qualifications he insists on." However this may be, his suggestions, modestly as they are put, are well worth pondering, specially by some who seem still to think that any one, with an earnest Christian spirit, will answer for the foreign field. — ED.

I have personally known a missionary and his wife, both of whom were hastened to early graves by a false economy, whose *motive* alone could save them from serious censure.

4. The missionary must be a versatile man. I mean this not in the sense that he must be a "jack at all trades," or have the ability to learn half a dozen languages. But he must have the faculty, without making others notice it, of adapting himself to the most various and unusual and difficult circumstances; and also of turning his hand easily from one of the several departments of missionary labor to another, without mental dislocation, or loss of time or of working power, in the process.

5. The missionary should possess symmetry, both of mind and character.

I am aware that this could not be said of some of the most distinguished missionaries, — genius is generally more or less unsymmetrical, — but I aver, without hesitation, concerning those I have personally known, that their usefulness would have been greatly enhanced if they had shown a symmetrical development. As it is, you must deduct from their usefulness the mischievous influences they have set agoing. The characteristic now mentioned is manifestly far more important for the missionary who stands, it may be, nearly or quite alone in his field of labor, than in the case of ministers or teachers in our home countries. At the theological seminary where I studied, there were five professors, men of great ability, but none of them without serious defects. The five together formed a Faculty well-nigh perfect. In Yale College, where there are some seventy instructors, it will do no harm for each man to be great in some specialty alone; and it is expected this will be the case. But the missionary must, in his own person, his single character and culture and influence, illustrate what a Christian man of culture and earnest purpose is when he is "well rounded" and complete. One such man is worth many "smart" men. A missionary needs no *ad captandum* power. It will detract from his usefulness and not add to it.

6. The missionary must be a man of large sympathies, broad culture, and, in a word, a *choice* man.

He comes in contact with men of all classes and from different nationalities; generally in great commercial centers, surrounded often by intelligent Europeans. He must sometimes, single-handed, care for a theological seminary, make books, decide grave ecclesiastical questions, initiate important enterprises. He uses a foreign, often a classic, language, and he must be the peer of the learned as well as intelligible to the masses.

But strangely enough, there is an idea among candidates for the ministry at home, that only a modicum of talent is needed for the foreign missionary field. How inconsiderate the mistake. The writer once called on a company of American travelers, among whom was a young man just out of the theological seminary, then and since a much praised correspondent of the —, and during the conversation offered to give the correspondent any information concerning the missionary work at his station which he desired. "O, thank you," he replied, "I shall have no occasion to trouble you. I shall make my own rapid observations, and give some general sketches of the result!" What do you suppose the net value of that man's observations and sketches was to the Christian public? Why, the youth was not, and never will be, fit to loosen the

sandals of the learned, venerable, and devoted men who formed half the station whose field and work he was content to report on in the —, after looking at that work through an opera-glass from his hotel window.

It may be said that it is discouraging to Christian young men to represent the missionary work as demanding so high and rare qualifications. I do not believe it. A high aim and noble ideal is one of the best of tonics. When a young man has become profoundly convinced that none but a very Apollo can be a fit husband for a certain young lady of his acquaintance, and he would be only too glad to serve evermore the peerless one whose pure, sweet graces of person, mind, and heart have charmed him, does he leave her and seek one for whom he does think himself worthy? Indeed he does not. Or is he selfish in seeking to win one of whom he is consciously unworthy? No. His true love is the strongest possible stimulant to his highest, noblest, manly aspirations and ambitions. He will *grow* into the worthiness he lacks, though it take him all his life to do it.

But there are some who *ought* to be kept from entering the foreign missionary service, and who would be kept from it on the principles I have mentioned. Some men — good men and useful at home — have been only elements of weakness in the mission field, because wanting in one or more of the above qualifications.

I make no suggestions concerning those missionary candidates who are to be wives of the missionaries. I have personally known a very large number of such, and have yet to see one who was unworthy to be the companion of her husband's life and labor. But the cases where the wife is the better half indeed, are numerous enough. The "call" of a Christian woman to the foreign missionary service is ordinarily her own loving response, in the higher love and service of Jesus, to the love and choice of the good man God is calling into the foreign work. I do not regard it as of the slightest importance that *her* inclination to the foreign work should have antedated *his* call for her companionship. One caveat, however, I will mention. Let not a missionary lady's ambition be too broad. She must not expect to be the light and blessing of her *home* and a full missionary outside of it too. There is nothing but reckless waste of choicest resources in that attempt. *Before* my own missionary life began, I had a high estimate of a *short* and *intense* life, like that of Harriet Newell or Henry Martyn. Those beatified saints did a blessed work, and their pure influence lives after them. But their lives were exceptional. *Since* my missionary life began, I have had a growing conviction of the comparative uselessness — sometimes worse — of the missionary's first years on missionary ground, as related to the solid value of his life when experience has ripened his judgment, matured his powers, taken the conceit out of him, and mellowed his character. Dr. Riggs' weakness, after forty years of service, is worth more than the strength of half a dozen young men who have been two or three years on the ground. Let missionaries come out desiring, and *expecting*, not to *die soon*, but to *live long*.

I cannot dismiss the subject without taking the opportunity to remark that, in my opinion, the expectation at home that missionary wives and mothers will do a good deal of *missionary* work which can be reported in letters home, with the call for entertaining public letters, does practical harm. It is a temptation to the missionary lady to overwork or to neglect the care and education of her

own children. I have seen numerous instances of both injurious results. People at home forget that the care of a missionary's children falls on the mother far more than at home, and the demand, at home, for "something to keep up interest," is unhealthy. Letters "got up to order" ought not to see the light. We must take care not to blow too many trumpets.

THE MORAL REVOLUTION IN INDIA.

In a work just published on Indian Missions, by Sir Bartle Frere, — who for many years held a high official position in India, and has been more recently known as the Commander of the late English expedition to Zanzibar, to suppress the slave-trade, — is a very graphic description of the moral and intellectual revolution that is going on in that country; a revolution "promoted by a hundred unconnected and unconscious agencies, and affecting alike the crowds in populous cities and — what is far more important — the rural population."

After allusion to the civil courts of justice, with their novel codes and irresistible law process, the land survey and settlement departments, as the most universal and most potent of the agencies to crush and disintegrate the fossilized institutions that have lasted for so many ages, he illustrates the change now going on by reference to the sentiments of the different classes in a country village, on becoming acquainted with the "Sahibs" (English gentlemen, usually officials), and the "Dhurum Padre" (missionary).

The period soon passes by when the villagers believe, as they often do at first, "that the 'Sahibs' are atheists, without religion; and when the village matrons hush their children with threats of making them over to the 'Sahib' to be burned alive in the foundations of the court house or the bridge he is constructing."

"Probably, with very few exceptions, the evening conclave of village elders in most hamlets has long since settled, after frequent discussions, not only that the English gentlemen have a religion, but that they think a good deal about it. All who have visited the Head-Quarter Garrison station of the Province, know that some kind of a place of worship is considered as necessary as a mess-house, a canteen, or a theatre, to a complete set of barracks. They see the European soldiers marched off, with bands playing, every Sunday, to one and sometimes two or three of these churches, whither the gentlemen and ladies drive in their carriages to listen to 'Padres' of various kinds. All public work is stopped, and a general holiday is kept."

"All this the village elders know from their own observation, or from the eye-witness of respectable people." "Religion of some kind is evidently an important business with these white-skinned people." But its exact nature is usually for a long time a puzzle to the villagers. They do not often learn much in explanation of this mystery from the first Englishmen who visit their village. These busy officials have seldom time for talk except on official subjects. Nevertheless, the villagers observe that many of them cease from official work on Sunday. A few may make it a day of amusement; but there is generally something clearly religious about the observance. If a villager makes bold to ask a

question or two on the subject from the great man, he sometimes hears a good deal more. But usually the great man is reserved, and advises the querist 'to inquire from the first Padre he meets.'

"Perhaps a 'Padre' may visit the village while the great man is there, and then the observant villagers remark that the freest livers among the 'Sahibs' pay him marked respect—even though he may be a 'Dhurum Padre'—a priest, that is, for the love of God, *i. e.*, a missionary, and not a government official.

"Such a Padre is pretty sure to extend his walk towards the village, to converse with the elders at their evening conclave, and say a few words to the women who come to draw at the village well. He gives tracts and books to all who will accept them and promise to read them, and often goes his way with a heavy heart, and a note in his journal, expressive of his still deferred hopes that some good may follow his efforts in his Lord's service, though so little result is apparent.

"But though not apparent to him, his visit is often a most important era in the history of the village, when he least thinks he has made any impression. Like every other visitor of note, he is talked over at the evening meeting of the village elders, and the talk is generally some index to the popular opinion. A fanatic or two, the bigoted old Brahman Shastri, and a rather disaffected Mohammedan Moolla, are of opinion that 'under a well-ordered government such preaching would be stopped. If it were not for fear of British courts and British bayonets it *would* soon be stopped. It is all part and parcel of the same insidious design for taking all rent-free lands from the temples and mosques, and turning the people into Christians.' They would probably say a good deal more in the same strain, if the prudent elders did not interfere to stop anything which malicious eavesdroppers might construe into treason against Government.

"Generally the seniors and well-to-do people in the assembly are very decidedly of the opinion that, 'every man should stick to the religion in which he was born. Every nation has a religion of its own, and all are true, each for its own nation. Just as there are different sorts of eyes for birds, beasts, fishes, and reptiles, yet all see at the same time by the same light.' 'This,' they generally believe, 'must be the opinion of the Government itself; else why does Government disclaim all official connection with the missionary? Why does it not order him to teach every one in the name of the State? At any rate, this sort of preaching is never likely to come to anything. Their ancient gods have lasted too long to be set aside by any new-fangled foreign worship!'

"Probably, as regards both the views of Government and the futility of the Padre's preaching, the feelings of the speakers are less positive than their expressions, and the more sagacious have a sort of instinctive misgiving that though the Padre is not a 'Department,' his talk is likely to work more change in the village than all the Departments in India put together. But they have no very obvious grounds for their fears, and therefore say little about them.

"There are, however, two or three who do not cease to think of the subject when the assembly breaks up. In every village community will be found some men of naturally devout minds, ill-content with what their ancestral system offers them. Their hearts have been stirred by misfortune or suffering, their consciences awakened they hardly know how. They have vainly sought rest for

their souls by self-inflicted penances, and long pilgrimages, and sacrifices of what they love or value. In this state they hear something from this new religion, some words of St. Paul or St. John; or some saying of our Lord's, which seems to promise them what they have long sought, and they resolve, if possible, to learn more about it. Then there are members of the 'outside' population — the helots and serfs — who, important as they are to the village community, are not admitted to the council of elders, but talk among themselves, in a little council of their own, under the tree by their huts outside the village. There has been much to stir their minds ever since these white faces first appeared in the land. The yeomen of pure Hindoo descent, the shopkeepers and the Brahmans, still hold these outsiders, as they have done for ages past, unclean, and feel polluted by their touch; but the 'Sahibs' do not appear to think so, at least not till they learn it from the Brahmans; and every one of the speakers has some instance of his own experience, something which occurred when he was hunting or shooting with the Sahib, or when he was giving evidence in his court, or taking a message from him, which proves that the Sahib looks upon all these distinctions of caste as nonsense, and that he would not even object to drink water of the helot's drawing, provided it was brought in a clean vessel.

"Then, whenever they stir out of their own village some evidence meets them of the equalizing, leveling tendencies of the British Government — of its entire disregard for the distinctions of caste which so largely modify the action of every native administration. 'At the great public works every one gets paid according to his work — no one asks what is the workman's caste, or where he comes from. Then what incarnations of justice, equity, and equality are the roads and railroads! How straight they go! caring no more for the headman's or Rajah's field than for the helot's rubbish-heap! Everybody goes together by train, the prince and the peasant — all get accommodated according to what they pay, without distinction of caste or rank, and all arrive at the same time! It is the same with their courts of justice; if you have only money enough you may sue anybody you please, and get a decree too, sometimes, and have it executed against the wealthiest banker in the county town (though that is a dangerous experiment, by no means to be recommended, for, after all, Lukshmi, the goddess of wealth, has it all her way in this world, and bankers are her special favorites). Then, this "Lightning-post," what a wonderful invention it is! It beats even the railway as a manifestation of benevolence, justice, and equality; for every one's message goes in turn, and all for the same price per dozen words.'¹

"Now, this equalizing and leveling policy, which at first was a great puzzle to the villagers, seems explained by what this Dhurm Padre says. 'He tells of One God over all, of One Saviour for all, and insists that this God made of one blood all mankind, that there is no distinction before Him of Brahman or "outsider;" that all will be equal in death, and all be judged by one rule after death.' 'If the Sahibs really believe this, no wonder all their doings and inventions have such a leveling tendency.' The oldest of the community of outsiders have never heard anything of the kind before, and some of them resolve 'to inquire more about what the Padre says, and, if possible, make their children attend some school where they may learn to read these books, which the Padre

¹ These are not imaginary conversations, but taken from remarks which any one who talks to this class of people may hear almost any day in their common conversation.

gives so freely, and which tell such wonderful things, not only of London and railways, and the electric telegraph, but of the new heavens and new earth, in which dwelleth righteousness.'

"Perhaps the profoundest impression, though he says least about it, is made on the young Brahman, the village schoolmaster, it may be, or vaccinator, or postmaster. He has listened almost in silence to the discussion among the village elders. He was born in the village, and had been taught a little Sanskrit by his father, in boyhood; he has received a good education in his own language, and learned enough of English to wish to learn more, at a Government school in the provincial capital. The course of study was carefully secular; and when, as was constantly the case, the scholar's inquiries wandered into fields of discussion more or less connected with religion, the subject was avoided in a manner rather calculated to pique the inquirer's curiosity. But there was so much to be learned about the world and its history and affairs, that the scholar deferred further inquiry, and at length returned to his village as a Government *employé* in some department, on a salary superior to all the hereditary allowances of the village magnates put together, and paid punctually in cash monthly. He is a rich, and would be an influential man, but he has got quite out of joint with his old playfellows and their parents; he has in his heart the most profound contempt for all that his father, the bigoted old Shastri, and his friends, go on talking about their gods, and the silly and licentious tales of what their gods did, which seem to him fit only to amuse vicious children; he is pained at their open worship of their hideous stone and metal idols, whose legendary acts and attributes appear to his awakened moral sense even more debased than their outward forms.

"But this he is forced to keep to himself. He would not willingly vex his father or his kind old mother, and woe be to him if they or their friends suspected half the thoughts that rise in his heart! So he works at his official duties; has a talk now and then with a former class-fellow, who visits the village as a surveyor, tax-assessor, or in some other public 'Department,' and who, he finds, is as unsettled as himself; and muses often on the inexplicable tangle of human affairs.

"He has never been in the way of knowing much directly about the religion of these Sahibs, and is rather glad when he hears that the 'Dhurm Padre' has come to the village. He goes to listen, and, may be, is at first inclined to treat with contempt some apparent want of school learning. 'The Padre' is evidently not as profound a Shastri as his own father, nor as great at the differential calculus as the Cambridge professor from whom he heard lectures at the Government college; but as he listens, one social or moral problem after another, which he had been used to ponder over, and found so difficult to solve, receives new light, and a history of the world, its past and its future, is revealed to him, — so simple, so consistent, and so fully explaining many of his doubts and difficulties, that, if he could but believe it, he feels that a great weight would be removed from his mind, and he would be a happier man.

"But it is not only with regard to his own personal relations to God and his fellow-men that the young Brahman feels a new light has broken in on him. He is a patriot, after his way, though his way is different from patriots French or English, German or Fenian, in Europe. He has dreams of his own about

his own people and country which he hardly dares breathe to himself, as he mourns over the hopeless internal divisions of India, and feels that heavy as may be the yoke of the most benevolent foreign ruler, it must be borne as long as the children of India are so obviously unable to combine for the common good, and rule themselves.

"In the simple truths which the 'Dhurm Padre' urges so earnestly, with no object but the personal salvation of his hearers, the young Brahman thinks he sees the secret of that wonderful power which has enabled the people of a remote islet in the Northern Seas to subjugate the hundred millions of Hindostan, with all its ancient arts, civilization, and elements of wealth and power. The few short sentences regarding the unity and brotherhood of mankind — the responsibility of all, Emperor as well as peasant, to One God, of infinite power, justice, and mercy — seem to him to form the talisman of that mysterious success which is daily working such miracles before his eyes. If his own race, so rich in the accumulated intellectual power of many nations and many centuries, could only believe and learn this wonderful secret, what a future might yet be in store for India and her children !

"And so, as he watches the good Padre mount his pony to leave the village, in doubt whether his day's preaching has produced the slightest permanent effect, the young Brahman feels that he at least has caught a glimpse of truths which may not only change his own future but the future of India. It is but one step on a toilsome and thorny path, but he has resolved to take it, and to inquire further ; to get a Bible and read the books which the Padre says contain all the whole secret of his own faith, and to learn more from some friend who has attended a mission school. And if the Truth has not lost its virtue during the many centuries since it was first proclaimed among the mountains of Judea, who shall set limits to its energy when preached in their own tongues and by their own countrymen, among the myriads of India ?"

Farther on the author remarks — and few men are better fitted to give the testimony — "The missionary agencies now at work in India have the means of offering the gospel to the people of every part of India much more fully and freely than has ever been the case, with respect to such an area and such a population, in any part of the world, or at any other period of the world's history.

"The spell of caste, and all that is connected with caste, has been broken, and whatever of weal or woe may be in store for the India of the Future, the India which we knew a generation ago, frozen into forms which had remained unchanged for so many centuries, can never be seen again."

Never before was there so much to encourage effort in behalf of India ; never before was the duty so urgent to give these millions now beginning to turn away from the past and groping for the light of a glorious future. Hitherto conversions have been of individuals only, here and there ; the masses are coming soon !

FINANCIAL.

THIS number of the Herald will reach most of its readers, perhaps, a few days before the Treasurer's accounts for the current financial year of the Board

must close — just in season for a last remittance. It seems best, therefore, to state that the prospects, in this department, are by no means pleasant. A statement published in the Herald for July indicated that the receipts from *donations* for the last three months of the year, June, July, and August, must probably exceed \$100,000 for the old work, and be also about \$12,000 for the new work, to prevent a debt. Two of these months have passed, and the donations for the two months have been only, for the old work, \$41,088.98, and for the new work, \$3,228.11. The amount from legacies has also been small — 6,614.87 in June, and only \$2,086.94 in July. It is known that more will be received in August from this last source, but by no means as much is expected as was received in August of last year, and unless the *donations* for this last month of the year shall *greatly exceed* those of August, 1872, there must, in all probability, be a very serious deficiency. Is it too late to avert such an evil and close the year without a debt?

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

WORK AMONG THE KRAALS.

LETTERS previously published from Mr. Pinkerton, the youngest member of the Zulu mission (stationed at Umtwalumi, with Mr. Wilder), have indicated his interest in labors away from the stations, among the people of the kraals, “up the deep, broad, and rugged valleys, where thousands of heathen dwell, who have heard little or nothing of the Saviour.” Mr. Wilder says, in a recent letter:—

“The field he and I are attempting to occupy is large, and would keep half a dozen such men as we are busy in hopeful work. There are from 600 to 1,000 kraals (in old times they were called *villages*), and the large proportion of them are hard to be got at, — on precipitous hills, in deep ravines, in a roadless country, and a country more interminably mountainous than we ever saw elsewhere. It needs not only zeal, and piety, and love for souls and for Christ, but it needs *muscle* and *nerve* to work up such a field.” Extracts from two letters from Mr. Pinkerton will give the reader some opportunity to follow him in such labors. Writing on the 6th of January last, he said:—

“The work, during the quarter, has been full of encouragement. Many people attend our meetings, and carry away instruction with them. They often thank

me for preaching to them. The number of young persons who are learning to read and wear clothes is increasing every week. There appears to be a good degree of spiritual interest in our churches. Seven united with the church here at the last communion, and three are expected to join at Amahlongwa in two weeks. We spend a Sabbath at each of the stations, Ifafa and Amahlongwa, every four weeks.

“I have begun to hold outside meetings among the kraals on week days, and intend steadily to increase them. These days of toil in this field are rich in spiritual reward; they are worth coming to Africa to enjoy; and they promise greater joy to come.”

On the 1st of April he wrote again:—

“During the past three months we have steadily advanced in the survey and occupation of our field. Although the most busy season of the year, when people must be constantly in the gardens to protect them from birds and monkeys, we have had fair congregations of attentive listeners, which are now increasing as winter approaches.

“Early in January I spent a Saturday night at Ifafa, and in the morning went to a kraal five miles distant, where the Ifafa brethren have held a service every Sabbath for several months, and have made some progress in teaching the children to read. The head-man was then absent,

acting as chief in a neighborhood about fifteen miles distant. I was cordially received, and shown into a clean hut prepared for meeting. People began to gather directly, and a mature woman, in English dress, except that a tuft of her short hair on the top of her head was prepared with red clay, took her seat on a mat in the center of the hut. A glance sufficed to show that she was a woman of character and ability. She is the head wife in the kraal, and is very influential in sustaining these meetings. She was very glad I had come. I preached to about thirty-five people, and hurriedly left to preach in another kraal, where the Ifafa people had gathered a congregation of thirty-five especially for me. I rode eight miles, in the noon sun, to this second meeting; the hut, full of people, was hot as an oven, and I preached, as I always do in the kraals, sitting on the ground. Here the men asked that the meetings might be repeated, which has been done several times.

"A few weeks since, having heard that the woman just mentioned was in the habit of praying with her children in the kraal, I went there one Saturday, and remained until after meeting on Sunday. Most hearty was the greeting I received from all the people at the kraal. I was soon seated on a clean mat, with the children crowding around me for a lesson in reading. Then the chief woman gave me an interesting account of the sermon by the native preacher on the Sabbath before, giving the substance of the whole discourse. After this she told me her history, and the history of her husband. They were taught while children by the early Wesleyan missionaries, but powerful social influences had involved them in polygamy. They have not lost their religious impressions, and now, as their children are growing up, they seek missionary instruction.

"As I sat that evening by the dim fire in the hut, and listened to those experiences, I could not but hope that God was there reviving his work. During that evening, some young men came in to inquire about Christ and his work. Before leaving they asked me to pray. Had a

good meeting Sunday morning, and then I went to the house of a planter near Ifafa, who had invited me to preach to his hands. I preached first to some white people, while the boys, who know me well, got up their meeting themselves, and brought me word when they were ready. A hut full were in, and we had a capital meeting. They gave first-rate attention. God bless the Kafir boys who are away from home for months at a time, in large gangs, digging among the coffee and cane! On Monday I went home by a romantic path among the hills, and had little meetings with two chiefs, Mangengeza and Zabela.

"At another time I spent three days among kraals more remote from religious influences, had a Sabbath service with a chief and his people, and interesting conversations at other places. This was a rough trip, over high, rocky hills, crossing the ugliest stony river in the country, called the Ixuha, and the paths overgrown with grass and bush.

"A few days since I arrived, on a hot morning, at the kraal of a chief whom I had never seen, in an almost inaccessible place among the hills. His name is Jobo; and Jobo is an active, enthusiastic little man. I only hoped to get acquainted with him, and perhaps have a little meeting with the people of his own kraal. But he did better by me than my hopes. He was at work making a corn-crib when I arrived, but quickly learned who I was, and thanked me for coming away up to his kraal, shouted to the boys and girls to run and call the people of the neighborhood, shouted with his own voice across the valleys that a missionary had come to preach, ordered food set before me, and went on with his work, while I sat near by, talking and eating my Kafir breakfast of milk with a keen relish. Soon thirty-five were gathered on the ground, with their chief. I preached them a long sermon and left, having been there only two hours. This was on a Wednesday morning in harvest time.

"These are a few incidents of my work for the past three months. I have preached formal sermons in ten different places, and to seven chiefs (there is plenty of court

preaching in this field). Six nights have been passed sleeping on the ground in Kafr huts. Chiefs and people receive us hospitably, and our native Christians are coming up bravely to help us. One by one we are occupying new points with regular preaching, and we expect to move in this line until the gospel guns are brought to bear on every kraal in this field."

Western Turkey Mission.

DR. WOOD wrote from Constantinople May 29, soon after the close of the annual meeting of the mission. A few passages from his letter will be of interest to the readers of the Herald.

HOPEFUL INDICATIONS—OPPOSITION.

"The 'minutes' sent by this mail, and the accompanying documents, will give you the history of our annual meeting, but they will not reveal fully the spiritual tone of it. Perhaps never before has there been in this mission a deeper conviction of the need, and a brighter hope, of the promised blessing of the Holy Spirit. To my own mind the most cheering assurance of coming prosperity is in the wrestling prayer which has been made for it. You will notice that the station reports delineate progress, and are written in a cheerful vein, though they also describe some special hindrances. There is, in many places, evidence of a new spirit of opposition to us and our work on the part of governmental authorities; and the Turkey Branch of the Evangelical Alliance is likely to have occasion to prepare a statement for the World's Conference in New York, in regard to violations of the principle of religious liberty, without redress, notwithstanding the professions which the Turkish Government makes on this subject."

THE HOME—A FIRE.

"I go in an hour with Miss Rappleye to look at a house in Scutari, which we think of renting for the Home until the new building can be erected. It is important that we be able to receive a larger number of pupils than is possible in the present location. Just now, too, we are

nervous on the subject of conflagrations. Your remembrance of our situation here, in the midst of wooden houses dry as tinder, enables you to imagine our constant liability to being burned out. Yesterday morning we had a vivid experience of it; for at one A. M. we were aroused by a glare of light and the confused noise of shouting multitudes rushing through the streets. The quarter of Langa, where our chapel is, was found to be on fire. It continued to burn for eight hours, spreading east and west, and at one point coming down to the sea. Providentially there was no wind. Some cinders and burning pieces of light wood came over to our quarter, and a house near mine was ignited; but happily it was discovered and the new fire quenched, otherwise my house and the Home would probably soon have been in flames. An alarm was also given in a house directly opposite the Home. The ladies behaved with admirable coolness; and under the wise and firm administration in the Home the girls were kept from excitement and panic.

"Our chapel building, being of solid stone, stands unharmed in the midst of a scene of desolation. The law requires all structures in the city now to be built of stone or brick; and advantage is taken of conflagrations to widen streets. The conduct of the police during this fire gives color to the general persuasion that the government authorities were glad to see this mass of old wooden houses on narrow lanes consumed, that such an improvement may follow there as has been made on the site of other conflagrations."

MEN NEEDED—DEATH OF MR. STODDARD.

"We rejoice that so many men are found for the new fields which the Board is entering; but we must plead that a mission like ours, whose needs are those of whitening harvest fields, be not left to desolation.

"We are deeply affected by the intelligence of the death of Mr. Stoddard. It is hard to me to conceive of a meeting of the Prudential Committee without his sunny smile and words of cheer. So indebted have I been to him for personal sympathy and kindness in the years that are past,

that his removal from earth comes to me as a personal affliction. How many others must have the same experience. And who can take his place in love and munificence to the cause of missions, and all the interests of the church and kingdom of Christ? But the Master lives; and the influence of that character, so singularly pure and Christ-like, will still continue. May his mantle fall upon many!"

CONCLUSION OF THE CESAREA REPORT.

At the close of his report of the Cesarea station Mr. Farnsworth says:—

"In conclusion, we must admit that the progress in the year has not been nearly equal to our wishes. Our ideal would be to say,—in the spirit of that prayer of John Knox, 'Give me Scotland or I die,—give us all this broad land or we die. But Scotland, two hundred years after the death of John Knox, is far from what the reformer wished to see it; and just so the work in Cappadocia lags far behind our wishes. Still there is progress. More than 10,000 piastres worth of books sold, and subscriptions for our newspapers amounting to more than 3,000 piastres, indicate a good amount of leaven scattered broadcast among the masses of the people in the past year. Despite large losses from emigration, an advance in the number of Protestants in the field, from 1,151 to 1,274, indicates a growth of nine and one half per cent. Additions to each of the four churches, amounting in all to thirty-one, indicate some degree of spiritual progress. The chapel at Moonjasoon completed, a school-house at Gemerek,—that the 'olive plants' may be transferred from the stable to a light and pleasant room,—and good progress made in finishing the house connected with the chapel in that place, a good building-place secured in Ak Sarai and arrangements for building completed, also a good lot secured for a chapel in Talas, with £60 Turkish contributed by the brethren of that place, and burying-grounds secured at several new points,—all these things show a kind of growth that leads both friends and enemies to think this Protestant movement means something permanent. Money raised by the people for the preaching of the gospel

amounting to more than 11,000 piastres, and for education, 3,700 piastres, against 1,700 last year, with nearly 12,000 more raised for church building and other purposes, shows an ability and a readiness to work that are a sure pledge of growth. We believe that, while we can and must improve in some respects in our mode of working, we have our work well systematized and well in hand. Our missionary force—now more thoroughly prepared for efficient service than ever before—and the native laborers, male and female, are doing good service. Pray for us, that we may all be found wise and faithful."

BRIGHTER PROSPECTS AT SIVAS.

The report of the Sivas station, presented at the recent meeting of the Western Turkey mission, expresses hope of a brighter near future for the church there, and the evangelical work of that station. It states:—

"The name of this place has become almost synonymous in the minds of many, perhaps, with unsuccessful effort and hopeless barrenness; but we take courage from the events of the past year to hope that this reputation may soon be changed. The preacher here, of whose faithful labors we have spoken in former reports, has kept on with an excellent spirit of patience, perseverance, and hope, throughout the year. He has had some helps and some hindrances which did not exist last year, but the state of feeling on spiritual topics in the community has seemed steadily, though almost imperceptibly, to improve; until, early in February, a proposal was made on the part of some of the people, that one week be devoted to special prayer for increased manifestations of the presence of the Holy Spirit. This proposal, anonymously announced after the service on the Sabbath, was at once received with cordial approval by all, and they arranged for a series of daily prayer-meetings to be held during the ensuing week, beginning before sunrise each morning. These meetings were much more fully attended than any similar meetings have been for several years past, and the spirit manifested was one of humility and joyful hope. Prayers and confessions followed each other in quick

succession, and deep emotion filled many eyes with tears. The close of the week saw no diminution in the interest, and the meetings, though they could not be continued *every* morning, were kept up on two mornings in the week, beside some other customary meetings. They still continue, with scarcely diminished attendance and fervor, and we trust that a good foundation is being laid for the reconstruction of Christ's church here.

"But in the midst of this, our hearts are pained by the discordant spirit manifested by some worldly members of the congregation. They bring complaints against the preacher, and wish to drive him away; and one of them thinks, or pretends to think, himself grievously wronged by the missionaries. As these men are the moneyed men of the community, their disaffection makes trouble with the preacher's salary, beside causing other mischief. But in all this conflict of the Spirit of Good with the spirit of evil, we know that the right will ultimately prevail.

"It is, as yet, too soon to reckon up accurately the results of the spiritual movement mentioned above, nor can we be sure of having immediately the material for a strong church; but our hopes are high, and, we trust, not without foundation."

Eastern Turkey Mission.

VAN STATION REPORT.

So many references have been made to Van, for many years, as a place which should be occupied, that readers will be glad to see the following extracts from the first annual report from that place, as a mission station.

What has been done. "But little more was accomplished during the year than fairly to launch the new station, and establish its claim to a place at the foot of the list of its elder sisters. Yet in this one fact we feel that *considerable* has been accomplished. As early as 1841, Mr. Jackson wrote from Erzurum, 'Van should be occupied'; and in the Herald for 1843, twelve years before the occupation of Harpoot, and nine before that of Diar-

bekir, Dr. Dwight speaks of Van as 'Unquestionably the most important unoccupied station east of Constantinople.' This statement, if not strictly true, doubtless became so with the occupation of Harpoot, and it has not been through any indifference of the mission that so important a centre remained so long unmanned. But for wise reasons, some of which we think we can see, God allowed all former plans to prove abortive, and now, at this late date, our station presents its first report. It is by reason of this delay that we who are here are permitted to connect ourselves with this new name, to be made fragrant, we trust, with the prayers of the elite of our home churches, and to witness the incipency, and, if spared, the development of a work which we hope will, even in our day, grow to a large and independent Protestant community, and a circle of evangelical, self-supporting churches.

"During the spring and summer three brief visits were made to this city, for the purpose of securing houses and supplies. The summer was spent in Bitlis, for sanitary considerations, and it was not till October that we came from there with our families. Some of our number reached here the 10th, and the remainder the 12th of that month, so that for only about two and a half months of the year, was the station occupied. Two weeks later the Bitlis circle joined us, to spend the winter.

"We have maintained preaching services twice every Sabbath, both in the gardens, where our residences are, and within the walled city. At first many crowded in out of curiosity, and on some Sabbaths we must have had, in all, as many as two hundred hearers. This number has very much diminished however, and only a very few come with anything like regularity.

"There are but two avowed Protestant brethren,—one of many years standing, and the other having become known as a Protestant during the year. The wife of the latter, and a son, of about fifteen, are in full sympathy with him.

"Seventy-eight Bibles and Testaments, 108 smaller portions of Scripture, and over 50 other books, have been sold during the year, and the new year starts with quick-

ened sales, largely, perhaps, because it is the best season for the book trade.

The Field — Population — Intelligence.

"It may not be improper to supplement this summary of the little we have been able to do, with a brief glance at our field. The city contains, according to the best authority, 7,000 houses, of which 4,500 are Christian, and 2,500 Moslem. Allowing five souls to a house, which is certainly not too many, the population of the city is 35,000, of whom 22,500 are nominal Christians. The province of which Van is the capital contains probably from 125,000 to 150,000 Christian souls, of whom perhaps 90,000 are Armenian, and the rest Nestorian. The latter are mostly in the mountain Nestorian region, where our brethren of the Persia mission have several out-stations.

"In the city there is more general intelligence than in most interior cities. Most of the young men can read, and there are nine boys' and two girls' schools, with an aggregate, says the Bishop's scribe, of 2,000 pupils. Very many of the men have been to Constantinople, and some few to France and Germany. This travel has liberalized them; but it may be doubted whether it has made them more hopeful subjects for the gospel work. Several societies of young men exist, formed, avowedly, for intellectual improvement; and it is common to hear the members acknowledge that many foolish and superfluous rites have attached themselves to their religion, which it is their purpose, little by little, to cut away. Beyond this, however, their idea does not go. That there is a new birth, aside from baptismal regeneration; that the church is to be a spiritual power, having the Holy Ghost dwelling in it and working through it, they do not seem to have imagined. A pride of learning and of orthodoxy makes very distasteful to them the idea that they constitute a field for missionary effort. In the villages the standard of intelligence is lower, and only the larger villages have even winter schools.

"In the city the men are far from servilely obedient to ecclesiastical authority, though doubtless there is more of the old-

time reverence in the villages. Still, the little we have heard makes us hope that the villages, even, will be less stoutly shut against us than we had feared. The ecclesiastical class is large, there being twenty-eight monasteries, with an aggregate of about eighty vartabeds, in the pachalic. This, taking the Armenian population as 90,000, gives one vartabed to every 1,125 souls; or one of every 280 adult males is a vartabed. The number of priests is much larger, probably three or four to one. In the city are twenty-eight priests, and the proportion in the villages is much greater.

"The experience of the few months spent here teaches us that Satan intends giving us no easy victory. Yet the Lord is holding out many hopeful signs, and if we have grace to work with the proper humility, faith, and earnestness, we are confident of reaping in due time, and reaping abundantly."

Madura Mission — Southern India.

ASSOCIATIONS — ORDINATION — TOURS — THE TELEGRAPH.

MR. HERRICK, of the Tirumangalam station, wrote from Kodi Kanal April 29. He notices the formation of branch Associations in different parts of the Madura mission field, auxiliary to their native "Church Union," to facilitate the transaction of ecclesiastical business, and in the hope that thus the good of both pastors and churches may be promoted. Having mentioned the organizing thus, on the 25th of March, of the pastors connected with Tirumangalam and Mandapasalai stations, he writes:—

"The same evening these pastors and delegates started for Sevalpatti, about twenty-five miles distant, accompanied by Mr. Chandler and myself. The vehicles in which we made the journey were common carts, drawn by oxen. Our guide missed the way two or three times in the night, and we did not reach our destination till about seven o'clock the next morning. A good number of Christians assembled in due season, and at ten o'clock a meeting was held for examining a candidate as to his fitness for the pastoral office.

The result being satisfactory, the ordination took place early in the afternoon.

"Two things connected with the examination interested and encouraged me, namely, the evidence given by the pastors and delegates that they were competent to the work in hand, and the readiness and independence with which the candidate answered the questions put to him. The people present were much interested, and cheerfully renewed their promise to pay a third part of the pastor's salary, which is twelve rupees a month.

"In the month of February, I spent ten days in labors among the heathen in the Tirumangalam district, accompanied by five catechists and seven of the oldest students in the station school. My object was to visit a range of villages too far from the station center to be reached in my usual morning or evening labors, and too near to be visited in ordinary tours. The tent was pitched in three different places, and though we did not complete more than half the circle of which the village of Tirumangalam is the center, sixty-eight different villages were visited, none of which are within three miles of T., and none more than ten or twelve miles distant. Thirty of these villages were visited more than once. The people were generally disposed to listen to our message, and more than ten thousand were addressed. The catechists and students all entered with enthusiasm into the work, the influence of which upon themselves was very apparent.

"At the communion season in Tirumangalam, the first Sabbath of the present month, three persons were admitted to the church, one of whom is a member of the station school.

"In my last letter I spoke of the railroad in process of construction through our district. Since then the telegraphic wire — wire for conveying the lightning-mail, as the natives say — has been put up along the line of the railroad. So we are now, almost literally, within speaking distance of friends in America. The oldest member of this mission received no intelligence from America till thirteen months after his arrival at first. The world does move. May all progress tend to hasten

the time when missionaries and missionary societies will not be needed."

LABORS OF CATECHISTS AND PUPILS — PERSECUTORS SOFTENED — A DEATH.

Mr. Tracy, of Tirupavanam, also wrote of the 27th of April, from the Pulney Hills, reporting the work in his field. A few extracts will be given from his letter.

"During the first three months of the present year, sickness and other Providential causes have somewhat hindered the work of the catechists in the villages. They have, however, during this time visited 188 villages, and preached in 222 different places, to over 4,000 hearers; and have traveled 1,396 miles.

"Since my last stated letter I have had the privilege of admitting six of the scholars of the station school to the church, on profession of faith. For some time before the close of the last term, most of the boys of the first class went out daily to different villages, to preach and distribute books in company with one or another of the catechists. They have also taken turns daily, for the past year, in teaching the children on the compound, under the superintendence of Mrs. Tracy.

"In my former letters I have referred to the trouble in one of my congregations, from the persecution of their heathen neighbors. Recourse to the magistrate was productive of little good, and I advised the people to bear patiently their annoyances, looking only to the Lord for help. The result has been very favorable, and the former persecutors are now on friendly terms with our people, and one of them has openly declared himself a Christian, and expresses an earnest desire for baptism. The catechist reports very favorably, also, of several members of the congregation who desire to be admitted to the church. Since the beginning of the year they have manifested more than usual interest in spiritual things, and I cannot but hope that the Holy Spirit is indeed working in their hearts.

"Towards the close of last month, one of our church-members was called away by death. His quiet resignation and patience in sickness, and the kind atten-

tion paid to him by the native Christians made a strong impression upon his hearers, who expressed their admiration of the superiority of Christianity over heathenism, as manifested in this case.

"The monthly meetings with my helpers have been seasons of much interest, and, I think, of profit to them, as well as to myself. Besides the studies appointed by the mission, we have gone carefully over the Epistle to the Romans, and part of the Revelation. They have entered very heartily into these studies, and their profiting has been manifest not only in clearer views of Scriptural truth, but also, I think, in spiritual appreciation of the riches of divine grace."

Ceylon Mission.

NEED OF VERNACULAR CHRISTIAN EDUCATION IN INDIA.—THE JAFFNA COLLEGE.

WRITING on the 16th of April last, Mr. Howland, of Tillipally, refers first to a visit which he made some months before to Madras, and the impressions made upon his mind by observations on the continent. The letter cannot be given here in full, but some extracts bearing on the importance of the Jaffna College should not be omitted. He writes:—

"One prominent object which I had in view, was to learn what was being done, and *not* being done, as well as what is practicable and desirable, in promoting Christian education, English and vernacular, and vernacular Christian literature. I found it even more the case there than it is here, that the great desire on the part of the natives for education in English, for the sake of the honors and emoluments connected with it, seems to swallow up everything else, and the attraction of the honorary degrees awarded by the Government University gives the entire bias to this education. You are aware that this excludes all religious and nearly all moral instruction, excepting the often vile sentiments of the native classics, which are required for the government examinations. A native whom I met in the cars, who had

received the degree of Bachelor of Arts, and who said he had never even read the Bible, was, I think, a fair specimen of many of his countrymen.

"It is not strange that among the large number who are being educated thus, infidelity should rapidly take the place of the old forms of heathenism. This state of things led me to feel a deeper interest in the success of our Jaffna College, that there may be at least one institution in Southern India which will give a *thorough Christian education*. I feel that the institution has an important mission to accomplish, and I hope you will help it in every possible way. It is a cause for anxiety that no effort is now being made in America for its endowment.

"I found very little being done on the Continent in Christian Vernacular education, or toward creating a Christian Vernacular literature. Dr. — told me that the American missionaries are almost the only ones who are doing anything in Vernacular education. This fact impressed me anew with the importance of our doing even more than we have done in this direction. There is a tendency on the part of those natives who are educated in English to neglect their own language. I feel more and more, that in the education of pastors and teachers, in order to make their knowledge really available for their future use, all *lectures* and *recitations* should be in the language which they are to use. I have known some striking examples of great interest awakened in the study of the Tamil Bible on the part of those who had before studied principally their English Bibles, attended with most marked *intellectual* as well as spiritual growth.

"Besides our great want of pastors and evangelists, the necessity of raising up a class of well trained Christian teachers, in connection with the present plan of the Government to extend vernacular schools through all the villages, is immediate and pressing. I should be glad if we could receive at once, and educate, a hundred pupils in our training institution, instead of our present number of twenty, if we had room for them."

ORDINATIONS — REMINISCENCES.

In the same letter Mr. Howland writes of mission matters in Ceylon : —

" Since my return, there have been several events of special interest to me. One of the first was the organization of a church in Sangany, of some thirty members, and the ordination of Mr. A. Bryant as their pastor. When I came to the country there was a mission-school near there, and a single native Christian. Dr. Ward, who was then at Batticotta, gave that school into my charge the first few months, while I was beginning the language, preparatory to taking the whole charge of the schools and station, on his leaving at the close of the year. I took great interest in preaching every Sabbath afternoon in that school, with all the freshness of hope which one has on first engaging in the missionary work. As that place was my first love, so it has been a place of great interest to me ever since. The first convert; others who followed; the gathering cluster of Christians, suggesting the desirableness of a chapel; the securing of the land as a gift from an old school-master, who had once been a church-member; the building itself rising gradually, as contributions could be gathered from the villagers and others, — the coral stones being brought from the sea-shore, and the lime burned with wood cut from an old devil-tree near by, — till it was at length finished, a pretty chapel dedicated to the worship of the true God, with a clear-toned bell, the gift of a New York sabbath-school, ringing out its call to the house of prayer; and finally, a church organized, and a worthy pastor ordained, — you may judge that this was an occasion of no ordinary interest to me.

" The associations awakened by the installation of Mr. Stickney, as pastor of the Oodopitty church, were less connected with personal history, but that, also, was an occasion of much interest, especially from the fact that the examination of the candidate, and all the other exercises, were conducted almost entirely by the native pastors, one of them, the chairman of the ecclesiastical association, presiding on the occasion. As I sat and listened, and looked around upon seven native pastors, all faithful and worthy men, and

looked back to the time so recent when there was not a single native pastor, and apparently no call for one, nor any candidate thought suitable; and as I looked around upon the growing church and congregation, and back a few years, when there was not one resident Christian there, and a few stones belonging to old ruins, and a single school near, made up all that a visitor would see, I could but exclaim — 'What hath God wrought!'

FEMALE EDUCATION — THE TRAINING-SCHOOL.

" I was recently present at the examination of the boarding-school at Oodopitty, when the first class graduated. I was impressed anew with the value, and I may also say the necessity, of the school in that region. The results already realized seem sufficient to justify all the expense and labor. So many girls rescued from heathenism and educated to be intelligent Christian women, whose present influence in the families where they belong, and their future influence as Christian mothers, it is not easy to over-estimate.

" I am thankful for the prospect of doing more than we have done, by our two female boarding-schools, and by the labors of female missionaries in the villages, for the thousands of females around us. I believe it to be our most necessary and most hopeful work.

" The training-school is prospering, though the number of pupils is small. We have now about twenty besides the theological class. The members of the new class, received last July, are promising in talent and character. Three or four, however, left on account of finding too much Bible study. The theological class manifest much interest in their studies, and are making good progress."

ITEMS.

Mr. Bryant, native pastor at Sangany, wrote in April, that the work had appeared to be gradually progressing in his field during the previous six months. The advance in civilization was obvious, one person had been added to his church by profession, individuals from among the heathen were frequently seen at neighborhood prayer-meetings, and members of the church

seemed to be growing in knowledge and in grace. The native pastor at Tillipally, Mr. Anketell, in his semi-annual report of April, mentions eleven persons as having made a public profession of their faith there, four of them students in the training school. He notices the theological class of six, preparing for the ministry at Tillipally, as going out sometimes among the people and thus becoming acquainted with the work before them, and expresses the hope that they will become earnest and efficient laborers for Christ.

Japan Mission.

THE FIELD STILL OPENING.

BRIEF extracts from letters written just after a visit by the writers to the "Kioto Exhibition," in May last, and to other places in that vicinity, will serve to indicate that the brethren in Japan yet find occasion to call for laborers, to occupy fields which seem to be, still, more and more manifestly opening in that land. Mr. Gulick wrote from Osaka, May 31st:—

"We returned last week from a visit of ten days to the scenes of our last year's explorations, namely, the city of Kioto and the province of Omi, with the two large cities of Otsū and Hikone, the former at the southern point, and the latter on the eastern shore, of Lake Biwa. There was no special change in the cities of the lake. We received as kind treatment from the people at every point this year as last. But we noted a marked change in the bearing of the government of Kioto towards foreign visitors. Last year, several hundred extra policemen were employed during the term of the Kioto Exhibition, whose duty it was to accompany any foreigner from place to place, as he might traverse the city. All this careful watch and guard over foreigners seems now to have been dropped. There were none to be seen whose dress indicated that they were police, and none were appointed to dog our steps. We were treated by the Government, this time, with that wholesome neglect which is due to friendly and honest visitors amid a kind and hospitable people. We were

also allowed to find lodgings and board wherever we pleased, at Japanese hotels, and were not restricted, as last year, to certain hotels provided for foreigners. These changes mark a happy advance in the sentiment of the Government.

"The people of Hikone (Fikone of Colton's map) having some time since had an English school, and feeling rather poor at present, have signified their desire to have such a school as that maintained by our mission at Kobe and as ours at Osaka. They are quite anxious to secure a missionary teacher, and it is hoped that the Central Government will permit two families of our mission to live there. The mind of the Government can be ascertained only upon making application; but our ability, as a mission, to hold that station, is thought to depend upon the arrival of more men."

Mr. Davis, having also visited Kioto and the regions beyond, in the Lake Biwa basin, wrote from Kobe, May 31st:—

"I am more than ever impressed with the fact of the populousness of this part of Japan. Take the eastern part of Lake Biwa basin, where I counted, on the large Japanese map, as many as 1,200 villages nestled among the valleys watered by streams flowing into this side of the lake. We were also more than ever impressed with the kindly disposition of the people toward us, and the universal desire to have the country opened to the world. I asked the question many times, and always received the same answer, that all would rejoice to have it opened.

"As I saw these surging millions in the interior, and as I wandered all one afternoon among the ancient and beautiful Buddhist temples on the east of Kioto, and found the paths leading to them and the works about them grass-grown, and the temples almost deserted, even by the priests, so that we could wander among the halls, corridors, and rooms, as in deserted ruins, I could not refrain from thinking,—and wishing and praying, for the men ready to go up and possess this land.

"And thus you may judge of our joy, on our return, to receive your letters,

telling us that the Committee appreciate the situation, and are going to search out and send more men as soon as possible. O, that they had been on the ground for five years, and were ready to work! O, that they could all come next fall! But the Lord will take care of his cause. Having done what we can, and sounded the trumpet for reinforcements, we must leave it with him to direct."

Dakota Mission.

EXTRACTS FROM THE REPORT.

THE Herald for August gave an interesting letter from Mr. Riggs in regard to this mission. Some extracts will now be given from the mission report, received more recently.

"Our Annual 'Conference,' which we have just held at Yankton Agency, is the fit culmination of the year of work on which we make report. In the 'Ptaya Owobdake,' or 'General Conference' of the churches, native ministry, and other 'helpers, together with the missionaries, we have one of the most cheering tokens of the general progress of our work. The Conference had its first meeting last summer, at the Sisseton Agency, which, for a beginning, was a great success; but this second meeting was much more a success. Already the Conference has aroused the enthusiasm of the churches.

"The Conference was in session four days, together with the Dakota Presbytery and the mission meeting, beginning June 13th. On all topics on the programme, except the last, there was a free and spirited discussion; and it was highly stimulating to those who have known this people in time past, in all their taciturn impassiveness, to see them now spring to their feet and enter eagerly into the discussions.

"In regard to our work we have this to say, that, though crippled for want of more missionary force, we have endeavored to do all that was possible, and have done something; though what we have done only discloses much more that is not done. But our work is coming to be better arranged than has been possible

before, and so our force is more efficient; and we are also enabled to make more use of the native agency. Our churches, too, are coming more into the conception of what is their true relation to the missionary work among their wild brethren.

"Our new work at Fort Sully is promising. Our paper has vindicated itself nobly. Its increased size and large illustrations make it much more popular, and every day we find it taking deeper root in the affections of the people; so that, although it requires a considerable outlay, we deem this money well spent. The subscription-list meets half the expense.

"Several new books of the Old Testament have been added to the portions of the Bible already in the hands of the people, and several others have been made ready for the press, during the year.

"We would notice, as an encouraging and helpful sign, the fraternal intercourse existing between our Dakota churches and the white churches on the border. It gives the native Christians new strength and confidence, and inspires their white brethren with a higher faith. Very certainly there are many in the settlements whose nightly sleep is sweeter because they know of this cordon of Christian churches around them, among those who once were enemies.

"New fields are opening every day, and the call is loud for their immediate occupation. There is *Grand River Agency*, one hundred miles above Fort Sully, with over 6,000 Indians, which we consider a most hopeful field. Many there are acquainted with our work and our books, and they have always been the most ready listeners to us, when we have visited them, of any tribes on the upper river. We have not pressed this field on your consideration hitherto, because the Catholics seemed to be in possession; but they have left in disgust and will not return. They were in peril of their lives because they baptized all the dying infants they could, and so were credited with their death. In view of the failure of their mission, the Catholic agent reports that 'the present generation is not capable of civilization and Christianization.' From this statement we most emphatically dissent. We have reason to

believe it as hopeful as he deems it hopeless.

"Respecting *Fort Berthold* we have already given information. From *Milk River Agency* reports still come to us, representing it as a most inviting field, opening up another large body of those speaking the Dakota language. Thus our need of new men is so urgent that we do not dare to give expression to our feelings on the subject, for fear we shall seem out of our minds.

"We wish it to be considered that the necessities of our field are not to be gauged by comparison with the mere numbers of China or Japan. The intimate relations our American people sustain to these Aborigines make the dishonor of their neglect, and the danger arising from our mutual deterioration, so great that the responsibility of our churches for missionary work among them has no parallel elsewhere."

Western Mexico.

CONTINUED ENCOURAGEMENT—GRATUITOUS AID.

A LETTER from the brethren at Guadalajara, dated June 24th, indicates that they are still meeting with much encouragement. Apprehension having been expressed, that in some of their efforts, such as were referred to in the *Herald* for July last, they might have gone beyond the bounds of Christian prudence, needlessly exciting opposition, and exposing themselves and their cause to injury, they give reasons for believing that what they had done was best under the circumstances, and say:—

"It was the only way to excite any interest, for the people had been warned and threatened with excommunication if they visited us, or read, or listened to any Protestant work, long before we published the Commandments. How could we possibly reach them, to speak of Christ, or read, or give them the word of life? But when the Bible was put upon the street corners, the crowd read. A curiosity to see and hear more of it was aroused, that has increased ever since.

"Results have proved that it was the

best thing we could do. Never before was there any desire on the part of the people to read the Bible, but since then upwards of \$200 worth of Bibles, Testaments, etc., have been sold, and there is a constant demand for them. Persons have thanked us for putting up the Commandments where they might see them; and now that the ice is broken, they are willing to read everything that helps them to the light. So changed are the people that the clergy sent one of their number to visit us for the purpose of *compromise*, which meant either coaxing or frightening us away. New means are employed daily by the clergy to keep the people away from us and our work, but in vain.

"We have now a weekly paper, which is better supported than any other paper in the city. This month (the second only) we expect it to pay for itself.

"That we are working in love is evinced by the very large circle of friends we have among the Romanists themselves; and the contrast between our language and the harsh insults of the Romish clergy is a matter of public comment. No other workers have been able to live here, although they adopted the 'Let alone policy.' Methods employed elsewhere would be ruinous here.

"We have been warned before in regard to *buying* Christians, and assure you that we shall do all in our power not to be deceived. Perhaps we have even gone to the other extreme. A priest called the other night, asking to be employed in our work, with tears in his eyes, and asking only enough to eat; but we would not tempt him with even that. The Jew spoken of before left a professorship to work for Christ, and is still doing all he can for the cause, at his own expense. A young man has given up his situation to help us, has even been turned out of his home for aiding us, yet we pay him nothing. A teacher continues working, has bought upwards of thirty dollars worth of Bibles, etc., to give away, besides helping us in whatever we publish. Our editor, who was formerly a priest, and is considered the best writer in Guadalajara, has been offered large money by the clergy to come to them, and last month was

offered three hundred dollars to write political articles, but refused, that he might work for us; yet all that he receives is his meals, and a little money occasionally. We could multiply instances, but these will satisfy you that our helpers do not work for pecuniary gain."

Northern Mexico.

VISITING THE CHURCHES.

WRITING from Monterey, July 3, Mr. Beveridge reports a tour, by himself and a helper in the work, to visit the Protestants in different places connected with the mission. He states:—

"It was absolutely necessary that I should make this journey. It is nearly a year since I last visited the churches. Neither Mr. H. nor myself could stand the journey on horseback. We took the only means of conveyance at hand, a carriage. The first day we went to Cadereyta, a distance of thirty miles. It was not the evening of their meeting, but some of the brethren went around and invited in the members and we had a very interesting service. The church here progresses slowly but steadily.

"Retired at a late hour and started early next morning for Montemorelos, distant from Cadereyta forty-five miles. Arrived the evening of their meeting, and after service advised them that I would return so as to preach there on Friday evening. Next morning we spent in attending to business connected with the mission and in visiting some of the more prominent members. In the afternoon we travelled for Allende, distant fifteen miles. We left about two o'clock, but miscalculated the time necessary to make the journey, as we found the road very rough, up hill and down, and full of stones. We did not arrive till about dark. Some of the brethren started out immediately to invite the members, but Allende being a scattered village, about three miles long, they did not begin to come in till about ten o'clock, and did not all get together till eleven. It was between twelve and

one when we concluded our services. I preached in a small Mexican hut, crowded full. At the conclusion of the service I found myself hatted in perspiration, and, with the Mexicans, left the hut to the use of the women, while we slept in the open air, on the ground of course.

"Next morning I found that I had taken a severe cold, which began to trouble me on my return to Montemorelos, on Friday, in order to fulfill my engagement there. In the evening preached to an interesting audience. Saturday evening preached again, and on Sunday we had the largest meeting that I have attended in Mexico. More than one hundred persons were present. I received six persons into the church, all recent converts but one. This is the most interesting point in all our mission. When I saw the interest manifested by the members, and the activity shown in carrying on the work, I felt ashamed of our congregation in Monterey. The singing was excellent, far superior to that of any of our other congregations. A fine Sabbath-school has been organized, under the direction of a man who copied from a description he found of Sabbath-schools in the States. This man, a few months ago, was a Seventh-day Baptist, but he is now heart and soul with us. He supports himself by working at his trade of tin-man, and teaches a day-school gratis.

"Allende is also a very interesting field, but we cannot expect to make much progress there until we have a man stationed there.

"I had intended to visit the churches of San Francisco and Mezquital on my way back, but on arriving at Cadereyta, I found myself quite sick, and was compelled to return to Monterey.

"We need very much a man who can travel from one church to another. I cannot do it; I have not strength. This is the last trip of the kind I shall probably ever make. It requires a man who can ride on horseback all day in the sun, sleep on the ground, and live on sour milk, cheese, and red pepper. I find no difficulty in attending to the work in Monterey, but I want an assistant who can attend to the visiting department outside."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD OF MISSIONS.

THE Thirty-sixth Annual Report of the Presbyterian Board, presented in May last, states: "The receipts of the Board from all sources during the last year have been \$454,836.88. Its expenditures have been \$552,775.31, which, with the previous debt of \$30,757.07, leaves a balance of \$128,695.50 against the treasury. This heavy indebtedness of the Board

has not been occasioned by any sudden and disproportionate advance. The growth of the work has been steady and healthful." It will be remembered that an earnest and very successful movement for paying off this heavy debt was commenced in the meeting of the General Assembly when the Report was presented.

The following table gives the statistics of the different missions of this Board.

A SUMMARY VIEW OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1873.

MISSIONS.	NAMES OF STATIONS.	Missionaries & Ass't Missionaries.						Communicants.	Pupils in Schools.
		Ministers.			Lay Teachers and others.				
		American.	Native.		American.		Native.		
			Ordain'd.	Lic'itate.	Male.	Fem.			
INDIAN TRIBES:									
SENECAS.....	Upper and Lower Cattaraugus and Alleghany.....	3	..	..	3	9	250	..	..
CHIPPEWAS.....	Odanah.....	1	..	..	3	..	..	79	..
OMAHAS.....	Blackbird Hills.....	1	..	..	1	..	..	..	..
DAKOTAS.....	Yankton Agency.....	2	..	..	2	4	64	..	..
.....	Flandreau.....	..	1	..	1	..	113	..	..
CREEKS.....	Tallahassee.....	1	..	..	1	4	42	80	12
SEMINOLES.....	Wanuko.....	1	..	..	1	..	114	23	45
NEZ PERCES.....	Lapwai.....	2	..	..	1	..	608	..	..
.....	Kamia.....	1	..	..	1	..	..	..	..
NEW MEXICO.....	Pueblos and Navajoes.....	3	..	..	1	3	..	..	..
	Total of Indian Missions. . .	15	1	..	3	19	13	1191	239
MEXICO:									
	City of Mexico.....	2	..	..	3	13	..	40	20
	Toluca.....	..	..	..	1	..	20	..	..
	San Luis Potosi.....	1	..	..	1	1	170	..	40
	Cos.....	..	..	..	..	1	..	..	..
	Zacatecas.....	1	..	..	1	..	20	..	..
	Frusillo.....	..	..	..	..	1	..	..	..
	Tecoletes.....	..	..	..	..	..	..	..	..
	Other Stations.....	..	..	..	..	..	..	..	..
	Names unknown.....	..	..	..	..	..	..	..	..
	Total of Mexican Missions. . .	4	..	..	1	5	16	210	100
BRAZIL:									
	Rio de Janeiro & Out-stations	1	..	2	..	1	5	149	20
	Sao Paulo.....	2	1	1	..	2	3	62	20
	Brotas.....	1	..	1	..	2	2	120	40
	Lorena.....	..	1	..	..	..	..	24	..
	Bahia.....	1	..	..	1	1	4	..	..
	At home.....	1	..	..	1	..	..	..	..
	Total of Brazil Missions....	6	2	4	..	7	11	335	104
UNITED STATES OF COLOMBIA:									
	Bogota.....	1	..	..	..	2	1	21	64
AFRICA:									
LIBERIA:									
	Monrovia.....	..	..	..	1	..	..	55	..
	Kentucky.....	..	..	..	1	..	..	39	..
	Harrisburg.....	..	..	..	..	..	..	21	..
	Sinou, or Greenville.....	1	..	..	..	..	..	80	..
	Marshall.....	2	..	..	..	..	..	49	..
	Robertson.....	1	..	..	..	..	..	23	..
	Lower Buchanan.....	2	..	..	..	..	..	19	..
	Samsonville.....	..	..	1	..	..	..	13	..
GABOON AND CORISCO.									
	Gaboou.....	1	..	..	3	4	53	90	35
	Corisco.....	2	1	..	2	4	51	..	..
	Benita.....	2	..	..	..	..	29	..	..
	At home.....	1	..	..	3	..	..	..	..
	Total of African Missions. . .	11	1	1	2	8	8	432	125

MISSIONS.	NAMES OF STATIONS.	Missionaries & Ass't Missionaries.						Communicants.	Pupils in Schools.
		Ministers.			Lay Teachers and others.				
		American.	Native.		American.		Native.		
			Ordain'd.	Lic'iate.	Male.	Fem.			
INDIA:									
LODIANA	Rawal Pindi.....	2	..	..	..	1	7	..	377
	Lahore.....	4	2	..	..	7	11	..	1594
	Hoshiarpore.....	..	1	..	..	1	3	..	44
	Jalandar.....	..	1	..	..	4	..	..	626
	Lodiana.....	3	..	..	..	4	12	..	470
	Ambala.....	4	1	..	..	3	16	..	762
	Sabathu.....	1	..	..	..	3	2	..	63
	Saharunpur.....	1	2	..	..	1	8	..	432
	Dehra.....	2	1	..	..	3	17	..	294
	Roorkee.....	1	..	1	..	1	4	..	80
	At home.....	..	..	..	..	..	..	..	..
FURRUKHABAD.....	Futtehgurh.....	2	..	..	..	2	12	..	218
	Furrukhabad.....	3	1	..	..	2	8	..	705
	Mynpurie.....	2	..	..	..	2	14	..	215
	Etawah.....	1	1	..	..	2	7	..	..
	Futtehpore.....	..	..	..	..	..	7	..	790
	Allahabad.....	4	1	..	..	3	18	..	..
	At home.....	2	..	..	..	2	..	..	..
KOLAPOOR.....	Kolapoor.....	4	..	..	..	2	6	..	164
	Ratnagari.....	1	..	..	..	1	..	..	..
	Total of India Missions.....	37	11	1	..	50	152	640	6834
SIAM:	Bangkok.....	3	..	1	..	5	2	18	25
	Petchaburi.....	1	..	1	..	1	..	..	..
	Ayuthia.....	2	..	1	..	2	..	..	..
LAOS.....	Chieng Mai.....	2	..	..	..	1	2	..	..
	At home.....	2	..	..	..	2	..	3	..
	Total of Siam Missions.....	10	..	3	1	12	2	21	25
CHINA:	Canton and Out-Stations.....	3	3	3	1	7	10	..	277
	Ningpo.....	2	4	5	..	2	14	428	60
	Shanghai.....	1	2	..	..	1	1	..	50
	Hangchow.....	2	2	..	1	2	8	42	27
	Suchow.....	1	..	..	..	..	..	..	..
	Chefoo.....	3	..	..	..	..	..	147	25
	Tungchow.....	4	..	..	..	..	..	..	39
	Peking.....	4	2	..	..	2	..	..	17
	At home.....	1	..	..	..	1	..	..	..
CHINESE IN CALIFORNIA	San Francisco.....	2	..	..	..	1	3	17	..
	Total of China Missions.....	23	13	8	2	16	36	634	495
JAPAN:	Yokohama.....	2	..	..	..	1	..	..	..
	Yedo.....	2	..	..	..	2	..	..	..
	At home.....	..	..	..	1	1	..	..	..
	Total of Japan Missions.....	4	..	..	1	4	..	..	..
PERSIA:	Oroomiah.....	5	..	..	1	7	..	..	..
	Seir.....	..	..	..	..	1	..	95	..
	Teheran.....	1	..	..	..	1	..	..	..
	At home.....	2	..	..	..	2	..	..	..
	Total of Persian Missions.....	8	..	..	1	11	95	724	1076
SYRIA:	Beirut.....	6	1	3	3	11	18	102	80
	Abelb.....	2	2	2	..	2	6	107	380
	Tripoli.....	1	2	6	1	3	9	49	754
	Sidon.....	2	..	6	..	4	14	..	..
	Zahleh.....	2	..	3	..	1	4	..	680
	In this country.....	1	..	..	..	1	2	20	5
	Total of Syria Missions.....	14	5	20	4	22	53	278	1899
	GENERAL TOTAL.....	133	33	37	15	156	387	4476*	10,201

The Report on the mission in Syria, so long under the care of the American Board, is cheering. It states: "The Truth, faithfully preached, has fulfilled its blessed mission of conviction, enlightenment, guidance, and comfort to a larger

number of precious souls than in any previous year of the Mission's history. The number admitted to the communion on profession in 1871 was 34; in 1872, it reaches 60. Three new church buildings have been completed and dedicated, and

one native pastor ordained and installed. Sabbath-schools have increased in number from 16 to 22. Benevolent contributions have advanced $33\frac{1}{3}$ per cent. on the previous year, not including large contributions by the native Protestants in connection with other religious sects, for the sufferers by the terrible earthquakes at Antioch. A new station has been opened at Zahleh, a city of 10,000 inhabitants, on the eastern slope of Mount Lebanon, where for many years there was the most bitter and determined opposition to all Protestant teachings, and now the harvest is ripening as if much seed had been sown in secret places, while the winter lingered, and was now springing up beneath the latter rain and the warm sunshine of early summer. The plan of occupying Aleppo, an important center in Northern Syria, has been acted upon favorably both by the Mission and the

Board. Reinforcements, it is expected, will be sent to enable the Mission to man this new position. To the ranks of the Mission have been added three new laborers."

After noticing the various agencies employed in the evangelizing work in Syria,—the press, the Theological Seminary, the College, high schools, girls' boarding-schools, common schools, and literary work of the missionaries,—it is said: "In thus reviewing the work of a single year, one cannot but be impressed with the fact that mighty agencies are at work; and that in the providence of God, the times are ripening for the triumphant reestablishment of Christ's kingdom in that historically sacred land, where its law of love was first proclaimed, and the great foundation fact in its history consummated."

MISCELLANY.

AN ORDINATION IN CEYLON.

ON another page of this number of the Herald may be found some statements by Mr. Howland, of the Ceylon mission, respecting the installation of a native pastor, at Oodoopitty. A letter from Mr. H. to his children in this country, has been sent to the editor, containing allusions to the same occasion, which readers may be glad to see. He writes:—

"Your mother has mentioned the installation of Mr. Stickney. It was a pleasant and interesting occasion. Pains were taken to make the church and the singing pleasant. I think I never saw one of our churches ornamented before. The Christians here have rather objected when it has been proposed, thinking that it would be like the heathen and Roman Catholics. I was, therefore, rather sorry to see that preparations were being made for wreaths, etc., but it was done in such good taste that I liked it. Over the pulpit were the words, 'The Lord is in his holy temple,' in prettily painted, ornamented Tamil letters, on an oval sheet about three feet in diameter, surrounded

by a pretty wreath of green leaves and flowers. Then there were smaller ovals between the windows, having one word on each, as 'Love,' 'Faith,' 'Hope,' etc., surrounded by a wreath, principally of white and red oleander flowers, alternating on a back-ground of the rich, green leaves of the tulip tree. These and a pretty bouquet of flowers in a vase on the table in front of the pulpit, were all,—just enough and not too much,—not sufficiently prominent to attract attention. Then Mrs. Smith had trained the girls of the school in singing a chant accompanied by the melodeon, which was something quite new here.

"But the interest of the occasion was not in these accompaniments. The examination of the candidate was held in the forenoon. This was very interesting, conducted almost entirely by the native pastors. It was thorough and well-sustained. One of the Wesleyan native ministers was present, and was invited to take a part, and did so. He was examined in Theology, Church History, and Church Government; and related his personal Chris-

tian experience. In the course of his remarks he said that when studying in the Seminary he had not the most distant thought of the pastoral office, — that the idea of a native's becoming pastor of a church, would have then seemed as strange as that of a native's becoming Governor of Ceylon. He also spoke of his gratitude that he had never been engaged in any heathen worship, being the child of Christian parents. In the afternoon were the installation services. The introductory exercises were by Mr. Bryant, [native] pastor at Sangany. He invited Mr. De Silva, the Wesleyan minister, to lead in prayer. The sermon was by Mr. Anketell — a very good sermon. The ordaining prayer was by Mr. Spaulding. . . . The address to the pastor was by Mr. Rice. Right hand of fellowship by Mr. Welch. Address to the people by Mr. Hunt. Thus all the exercises were conducted by the natives except the ordaining prayer.

"I made a few remarks at the close, by request. I spoke of the great interest and encouragement I felt in the occasion, — when foreigners became the spectators, and natives the actors. But a few years ago I came to see the premises where we were assembled. Then there was nothing but a few stones marking the ruins of the old Dutch premises. No church, or church members. But now a living church with a pastor of their own! Then there was not one native pastor in Jaffna, now there were seven present, connected with our mission. You may understand something of the interest awakened by the contrast presented. Four of the pastors had been my pupils at Batticotta (Mr. Hunt, Mr. Anketell, Mr. Rice, and Mr. Bryant). I have not for a long time felt so strong a desire to be spared to labor on for this people. It is a cause of gratitude that my children are coming to work for them. Thos. Smith told me yesterday that the church had decided to give three-fifths of Mr. Stickney's salary this year. Last year they gave two-fifths, and the mission three-fifths. His salary is twenty-five rupees a month. You will perhaps remember that his mother (Mary Poor Porter) received the

present of a pot of gold beads, offered by an English gentleman to the first girl who should learn to read. She is still living. I am thankful that our pastors are so valuable men. I doubt whether the exercises or the examination would fall below the average of such occasions in America.

THE MORNING STAR.

THE many children and others who are interested in the *Morning Star* will be glad to see the following notice, from a recent number of the "Pacific Commercial Advertiser," Honolulu: —

"The missionary vessel, the *Morning Star*, Capt. William B. Hallett, left this port on the 9th of June for her annual visitation to Micronesia. The following persons were passengers: Rev. H. Bingham and wife, returning to their missionary work in the Gilbert Islands; Rev. D. Kapali and wife, returning to their missionary work at the Marshall Islands; Mr. Kekuewa and wife, missionaries to the Marshall Islands; Miss A. Park, Mrs. Capt. Wm. B. Hallett, and some twelve Gilbert Islanders, returning home. The vessel is provisioned for eleven months, and is expecting to make explorations in the Marshall Islands, and west of Ponape, in the Caroline group. Religious services were held on board the vessel at 3 o'clock, conducted by the Rev. T. Coan, President of the Hawaiian Board. A very large number manifested, by their presence, sympathy and interest in the work in which the vessel is engaged, . . . and she went forth on her voyage of love with the good wishes and prayers of multitudes who are deeply interested in the work of missions."

Mr. Pogue wrote: "I have never before witnessed so many people at the wharf and on board the 'Star' at her sailing. There was a perfect jam of natives and foreigners, of all nations residing at the Islands. The little vessel has a warm place in many hearts, and she goes forth with the good wishes and prayers of multitudes."

OPPOSERS FROM CHRISTIAN LANDS.

A RECENT number of the "Bombay Guardian" says: "No persons in India are more ready to cry out against missions, and denounce them as failures, than those who manifest, in their personal intercourse, a contempt for natives; and who increase the difficulties of the missionary a hundred fold by persuading the natives that Christianity is a synonym for pride and haughtiness. There are multitudes of persons called Christians in India who are doing, each of them, a hundred fold more to cause the gospel to be rejected, than the most earnest missionary can do to get it accepted; and then these very same persons turn round and mock the poor missionary for his unsuccessful efforts. The missionary is obliged to spend a great deal of his time in battling with the difficulties raised by these nominal Christians, and in endeavoring to show that the Bible does not recognize as Christians any except those who are led by the spirit of Christ. It is as though a man presented himself to run in a race, and the stewards insisted upon attaching great weights to his limbs and fastening him to a heavy cart, while they stood by and ridiculed him for not making more speed. It seems to be thought by certain journalists, that the gospel is bound to make its way against any amount of hindrances, of any character; and if it does not, the fault is all with the missionary. Now what is the gospel? It is simply an invitation from God to man; and its power consists in the amount of testimony which it furnishes as to the desirableness of that to which men are invited. A king prepares a banquet and sends out his servants to invite people to come to it; but with each servant there goes a large number of persons professing to have been at the banquet, and declaring that the less anybody has to do with it the better; at the same time ridiculing the servant, and insinuating that he does not himself really believe in it, but invites men because he is paid to do it. What wonder if men should get the idea that they are safer at a distance from the banquet, and should compare it in their own mind with that

entertainment to which Mahomed Ali invited the Mamelukes of Egypt, that he might destroy them root and branch?"

BIBLIOGRAPHICAL NOTICE.

The Temple Rebuilt: A Poem of Christian Faith.
By FREDERIC R. ABBE. Boston: Noyes, Holmes, & Company. 1872.

THE author has kindly placed seventy-five copies of this work for distribution among the missionaries of the Board. The object of the volume is "to present through the vivid medium of verse, the history of a soul with Christ, in the form of a personal narrative." The ground plan of the work is good; but in the effort to secure vividness and intensity of expression, the author seems to us to have overdone his work. We like his calmer moods much the best. Parts I. and V. on "The Dignity of the Soul" and "The Work of Love" please us most. The conception of the native powers of the soul is a high one, and justifies its redemption. The passage in Part V. p. 128 and following pages, beginning,

"My country! o'er her mountains, plains and streams,"

is in the writer's best vein, and the thought needs no poetical artifice to give it real power.

Of single passages culled from the volume we can cite but one, on the home influence of the gospel.

"So will thy home
Glow with the Sacred Presence; and the wings
Of angels love to stoop and linger there,
Their heart and flight to freshen, and forget
It is the earth, and not their native heaven."

Page 115.

CORRECTION.

It should perhaps be stated here, that the water from one of the Bitlis springs, Turkey, mentioned by Mr. Knapp (see Herald for July, page 209), as having been sent to Harvard College and analyzed by "Prof. E. H. Swallow," was sent to the Massachusetts Institute of Technology, and the analyst was Miss Ellen

H. Swallow, of the class graduated this year from that institution.

ARRIVALS.

Mr. and Mrs. H. N. BARNUM reached Harpoot, Eastern Turkey, on their return from the United States, June 7.

Mr. and Mrs. Thomas L. Gulick arrived at Santander, Spain, July 5th, in good health, after "a pleasant and successful journey all the way from Boston."

DEATH.

At Blissfield, Michigan, July 14, James P. Quick, only son of Rev. James Quick, formerly of the Ceylon mission, aged 10.

His father writes: "He was struck by lightning, on Monday, and instantly killed. He was with me in my barn, standing in the open doorway, when the bolt fell. I was within a few feet of the place, ran to him and picked him up, but life was gone. He was born at Panditeripo, Jaffna, Ceylon, May 18, 1863. He made a public profession of his faith in Christ, and was received to the fellowship of the Presbyterian church of Blissfield, Michigan, on the 6th of July, only nine days before he was 'translated' to the church triumphant. Thus instead of being permitted to be a missionary to a foreign land, when he should have grown to maturity, 'he is not, for God took him.' 'His ways are not our ways.'"

DONATIONS RECEIVED IN JULY.

MAINE.

Cumberland county.	
Falmouth, 2d Cong. ch. and so.	18 50
Portland, State st. Cong. ch. and so.	
m. c. 18.45; a friend, 11.57;	30 02—48 52
Hancock county.	
South West Harbor, Mrs. Rachel Carroll,	5 00
Knox county.	
Warren, 2d Cong. ch. and so.	12 25
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, 1st Cong. ch. and so.	17 26
Brewer, 1st Cong. ch. and so.	10 92
Lincoln, Cong. ch. and so. 4.51; a friend, 20.49;	25 00—53 18
Union Conf. of Churches.	
Waterford, Cong. ch. and so.	25 57
Washington county.	
East Machias, Cong. ch. and so.	30 00
York county.	
Biddeford, a friend,	20 00
	194 52
Legacies.—Bethel, Timothy Chapman, by Rev. William Warren, to constitute TIMOTHY CHAPMAN, II. M.	100 00
	294 52

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, Cong. ch. and so.	35 00
Swansey, Rev. Charles Willey,	30 00
Westmoreland, Evan. Cong. ch. and so., Abiathan Shaw, 15; Mrs. Betsey Shaw, 10;	25 00—90 00
Grafton county.	
Orfordville, Cong. ch. and so., to const. Mrs. HATTIE F. CARTER, II. M.	19 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Greenville, Cong. ch. and so.	22 25
Hillsboro Bridge, William B. Whittemore	500 00
Mason Village, E. G. Heald,	5 00—527 25

Merrimac co. Aux. Soc.	
Concord, South Cong. ch. and so. m. c.	28 10
Suncook, Elsie G. Green,	5 00—33 10
Rockingham county.	
Atkinson, Cong. ch. and so. m. c.	9 71
Exeter, 1st Cong. ch. and so. (of wh. 20, for support of Mr. and Mrs J. O. Barrows, Cesarea), to constitute Lucy M. BOARDMAN, H. M.	106 00
Newington, Cong. ch. and so.	5 00
South Newmarket, Cong. ch. and so.	10 90—131 61
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	12 00
Washington, Cong. ch. and so.	1 10—13 10
	814 06

VERMONT.

Bennington county.	
Bennington Centre, 1st Cong. ch. and so. m. c.	12 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, South Cong. ch. and so. 64.20; Friends of Missions, 600;	684 20
Chittenden county.	
Burlington, 1st Calv. Cong. ch. and so. m. c.	18 58
Essex county.	
Granby, Cong. ch. and so. m. c.	5 00
Lunenburg,	2 00—7 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Franklin, R. M.,	1 00
Montgomery, Cong. ch. and so.	7 25
Swanton, Harriet M. Stone,	6 00—14 25
Lamoille county.	
Stowe, Cong. ch. and so.	50 00
Orange county.	
Bradford, Cong. ch. and so.	60 00
Newbury, Cong. ch. and so., annual coll., to const. HARRY C. BAILEY, H. M., 100.50, m. c. 13;	113 50
Washington, a friend,	1 00—174 50
Rutland co. James Barrett, Agent.	
Castleton, Rev. Mr. Maynard,	5 00
Rutland, M. Conant,	65 43—70 43

Washington co. Aux. Soc. G. W. Scott, Tr.	
Berlin, Cong. ch. and so.	14 00
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, R. S. T. U., Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	3 50
Chester, Cong. ch. and so.	20 00
Woodstock, 1st Cong. ch. and so.	16 57—36 57
	1,065 03
Legacies.—Georgia, Susan G. Bliss, by H. M. Stevens, Trustee,	90 78
	1,155 81

MASSACHUSETTS.

Berkshire county.	
Egremont, Cong. ch. and so.	71 19
Hinsdale, W. A. Taylor, memorial offering,	200 00
Lenox, Mrs. Emily Washburne,	7 00
Pittsfield, South Cong. ch. and so. m. c. 61.69; a friend, 5;	66 69
Sheffield, Cong. ch. and so.	11 75
Windsor, Mrs. Cathcart,	1 15—357 78
Boston and vicinity.	
Boston, of wh. from a friend, 500; C. A. Barnard, 50; Rev. H. B. Hooker, D. D., 40; a friend, 20; a friend, 10; a friend, 6; T. S. 15; A. W. and L. C. Clapp, 3; father and mother, 2; a thank-offering 2;	2,387 99
Chelsea, Central Cong. ch. and so. 31.17; Winnisimmet Cong. ch. and so. 179.44; Cash, 50;	260 61—2,648 60
Bristol county.	
New Bedford, 1st Cong. ch. and so.	80 00
Brookfield Asso'n. William Hyde, Tr. Southbridge, S. M. Lane, 100; Manning Leonard, to const. ANNA R. LEONARD, H. M., 100;	200 00
West Brookfield, Cong. ch. and so.	25 00—225 00
Essex county.	
Andover, South Cong. ch. and so, add'l, 252; Miss L. B. Pierson, 20;	272 00
Lawrence, Lawrence st. Cong. ch. and so.	225 00
Methuen, 1st Cong. ch. and so.	93 84
North Andover, Cong. ch. and so, add'l, to const. HARRINGTON HOWARD, H. M.	19 55
Salem, Crombie st. Cong. ch. and so.	164 16—774 55
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Newbury, 1st Cong. ch. and so.	50 00
Newburyport, Whitefield Cong. ch. and so. 65.56; Belleville, Cong. ch. and so., add'l, 21.65;	83 21—133 21
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	11 89
Gloucester, Cong. ch. and so., to const. CAROLINE NASH, ELIA L. PROCTER, and Rev. F. B. MAKEPEACE, H. M.	250 60
Hamilton, Cong. ch. and so., to const. Rev. CALVIN G. HILL, H. M.	88 75
Lynn, Rev. John Lanman,	20 00
Middleton, Cong. ch. and so.	16 00
Salem, South Cong. ch. and so., annual coll. 720.25, m. c. 97.38;	817 63—1,204 87
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch. and so. 50.57; 3d Cong. ch. and so. 87.25;	137 82
East Longmeadow, Cong. ch. and so.	30 00
Springfield, 1st Cong. ch. and so. 242.57; Memorial, 94.18; Unabridged, 500;	836 75
West Springfield, Park st. Cong. ch. and so.	12 41—1,016 93
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.	
Chesterfield, a friend,	31 00
Northampton, Edwards ch. and so.	

m. c. 15.01, coll. 85.17; 1st Cong. ch. and so. 219.08; Nathan Sears, 25;	344 26—375 26
Middlesex county.	
Cambridge, Shepard Cong. ch. and so. m. c.	13 73
Cambridgeport, Prospect st. Cong. ch. and so., annual coll. 125, m. c. 5.16;	130 16
Concord, Cong. ch. and so.	17 35
Dracut, Central Cong. ch. and so., for Bulgarian Work,	87 38
Lowell, 1st Cong. ch. and so., to const. NOAH R. HARLOW, H. M.	156 31
Natick, Rev. N. W. Sheldon,	5 00
Newton, 2d Cong. ch. and so. 25; "N." 87.50;	112 50
Marlboro, Union Cong. ch. and so.	101 00
Saxonville, Edward Cong. ch. and so.	44 61
Somerville, Franklin st. Cong. ch. and so. m. c.	7 53
South Framingham, South Cong. ch. and so.	48 00
Sudbury, Cong. ch. and so., to constitute THOMAS P. HURLBURT, H. M.	16 00—689 57
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so. m. c.	36 95
Lancaster, Cong. ch. and so.	164 00
Littleton, Cong. ch. and so. 100;	150 00
Otis Manning, 50;	21 60—372 55
Townsend, Cong. ch. and so. 16.60; G. H. Merss, 5;	
Norfolk county.	
Jamaica Plain, Central Cong. ch. and so. m. c.	18 00
Medway, 1st Cong. ch. and so.	51 25
Medway Village, Cong. ch. and so.	106 00
Norwood, Cong. ch. and so.	52 50
North Weymouth, Pilgrim Cong. ch. and so.	35 00
Sharon, Cong. ch. and so.	53 44
South Braintree, Cong. ch. and so.	13 29
South Weymouth, 2d Cong. ch. and so., to const. JASON HOLBROOK, H. M.	65 00
West Medway, Cong. ch. and so. 101, add'l, 2.50;	103 50
West Roxbury, South Evan. Cong. ch. and so.	35 85—538 93
Plymouth county.	
Bridgewater, Central Sqr. Cong. ch. and so.	59 65
Campello, Ortho. Cong. ch. and so.	80 60
Hingham, Cong. ch. and so.	20 00
Scituate, 1st Trin. Cong. ch. and so.	16 90—177 15
Worcester co. North.	
Athol Depot, Cong. ch. and so.	188 25
Fayville, H. R. Whiting,	5 00
Gardner, a friend,	100 00—293 25
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch. and so.	41 81
Worcester, Central Cong. ch. and so. m. c. 197.22; Salem st. Cong. ch. and so. 56 13; Union Cong. ch. and so. 217.78; David Whitcomb, 1,000;	1,471 13—1,512 99
	10,355 69
Legacies.—Boston, Eliza Clap, by William T. Eustis, Ex'r,	65 00
Melrose, Thomas D. Dyer, per E. O. Phinney, Ex'r,	50 50—115 50
	10,471 19
RHODE ISLAND.	
Pawtucket, Central Falls Cong. ch. and so.	122 39
Providence, Pilgrim Cong. ch. and so.	19 01—141 40
CONNECTICUT.	
Fairfield county.	
Danbury, 1st Cong. ch. and so.	90 00
Greenfield Hill, Cong. ch. and so., annual coll.	61 00
Ridgebury, Cong. ch. and so.	33 00
Sherman, Cong. ch. and so.	30 00—214 00

Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so. m. c.	14 18
Hartford, South Cong. ch. and so.	
150; Windsor Ave. Cong. ch. and so., to const. DAVID C. CAMP, II. M., \$2.27;	182 27
Poquonock, Cong. ch. and so.	29 00
Suffield, 1st Cong. ch. and so.	44 29
Unionville, 1st Cong. ch. and so.	39 38—309 07
Litchfield county. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	30 00
Milto, Cong. ch. and so.	64 00
New Milford, Miss Sally Northrop,	50 00
Terryville, Cong. ch. and so.	109 61
Winchester, Cong. ch. and so.	21 70
Winsted, 1st Cong. ch. and so.	87 55—362 86
Middlesex county. John Marvin, Tr.	
Chester, Cong. ch. and so. m. c.	34 46
Clinton, Cong. ch. and so., to const. ELLA M. STANNARD, II. M.	65 00
Deep River, Cong. ch. and so. m. c.	64 15
Middletown, 1st Cong. ch. and so. m. c. 30; J. F. Huber, for Madura, I;	81 00
Saybrook, 2d Cong. ch. and so.	19 00—203 61
New Haven county. F. T. Jarman, Agent.	
Meriden, Centre, Cong. ch. and so.	50 00
Milford, 1st Cong. ch. and so. m. c.	9 00
New Haven, Howard Ave. Cong. ch. and so. 76.46; Dwight Place Cong. ch. and so. 100; North Cong. ch. and so. m. c. 3; Friends, 10;	159 46
North Haven, Rev. Ammie Linsley,	2 00
Oxford, Cong. ch. and so.	23 80
West Haven, Cong. ch. and so. 62.24, m. c. 15.15;	77 39
West Meriden, S. B. Little, 50; Mrs. Sarah A. Rice, 2;	52 00—403 65
New London county. C. Butler and L. A. Hyde, Trs.	
East Lyme, Cong. ch. and so.	10 00
New London, 2d Cong. ch. and so. m. c. 16.22; Robert Coit, 150;	163 22
North Stonington, Cong. ch. and so.	123 25
Stonington, 2d Cong. ch. and so.	48 00—332 47
Tolland county. E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	31 00
West Stafford, Cong. ch. and so.	25 40—56 40
Windham county. Rev. H. F. Hyde, Tr.	
East Putnam, Cong. ch. and so.	8 00
Putnam, 2d Cong. ch. and so., add'l.	13 52
Woodstock, 1st Cong. ch. and so., to const. Rev. JOSIAH ARMS, H. M.	50 00—71 52
	1,973 58
Legacies.—Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman,	345 00
Huntington, Lemuel Wheeler, by Joseph Tomlinson, Ex'r,	1,425 66—1,770 66
	3,744 24

NEW YORK.

Amsterdam, Female Miss'y Society, of Presb. ch.	125 00
Ballston Spa, John L. T. Phillips,	10 00
Berkshire, 1st Cong. ch. and so.	91 16
Brooklyn, Clinton Ave. Cong. ch. and so., in part, 1,761.01; Ch. of Pilgrim, S. B. Chittenden, 1,000; Mrs. G. L. Hustace 10; Elm Place Cong. ch. and so. 154; J. Daveuport, to const. MAY C. COMSTOCK, H. M., 100;	3,025 01
Cambridge, Ahira Eldredge.	1 00
Ellington, Cong. ch. and so. 14.75; Mrs. Anos Leach, 7.25;	22 00
Etma, Mrs. E. S. A. Bancroft,	1 00
Franklin, 1st Cong. ch. and so., annual coll.	33 95
Howells, Cong. ch. and so.	26 50
Kinderhook, a lady,	5 00
Little Valley, Cong. ch. and so.	3 58
Lumberland, Cong. ch. and so.	5 25
Malone, Cong. ch. and so.	63 28
Massena, Thomas Shirley,	2 00
New York, G. G. Williams,	100 00
Owego, a friend,	50 00
Port Leyden and Greig, Cong. ch. and so.	20 00
Rome, John B. Jervis,	23 50

Sandy Hill, Isabella Johnston,	10 00
Sherburne, Cong. ch. and so., to const. HARRIET L. BUELL, H. M.	100 00
Suspension Bridge, O. C.,	10 00
Valatie, Presb. Cong. ch. and so., for work in Aintab,	35 00—3,768 23

Legacies.—Canandaigua, Mrs. Mary Bennett, by E. G. Tyler,	10 00
	3,778 23

NEW JERSEY.

Bloomfield, Z. B. Dodd,	30 00
Newark, 1st Cong. ch. and so.	61 34
Orange, A. M. Tripp,	5 00—96 34

PENNSYLVANIA.

Brownsville, Synod's Com. on Missions, C. P. C., of wh. from Athens Presb. C. P. ch., to const. Rev. M. DENT and Rev. THOMAS THOMAS, II. M.	200 00
Danville, Mrs. Dr. W. H. Magill,	5 00
Johnstown, Welsh Cong. ch. and so.	25 50
Philadelphia, Charles Burnham, 100; Theodosia Bayard, 25;	125 00—355 50

DISTRICT OF COLUMBIA.

Washington, Hon. Peter Parker, 500; Ralph Dunning, 100;	600 00
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NORTH CAROLINA.

Allemanee, Cong. ch. and so.	1 00
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TENNESSEE.

Greenville, Robert M. McKee,	10 00
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OHIO.

Ashtabula, William M. Eames,	5 00
Block River, Cong. ch. and so.	16 00
Cleveland, R. H. Fitch,	10 00
Greenwich, a friend,	2 00
Hampden, Cong. ch. and so.	5 00
Kinsman, a friend,	3 00
Lebanon, Cong. ch. and so.	20 00
Lexington, Cong. ch. and so.	17 00
Maumee, Mrs. Eliza H. Weed,	20 00
Oberlin, 1st Cong. ch. and so.	68 44
Painesville, 1st Cong. ch. and so.	98 02
Pomeroy, Welsh Cong. ch. and so.	15 43
Youngstown, Rev. John McCutchan, a friend,	5 00
	100 00—384 89

INDIANA.

Indianapolis, Mrs. Anna M. Carlisle,	5 00
Madison, E. A. Truax,	12 50
Portland, Mrs. Ann Jones,	1 00—18 50

ILLINOIS.

Algonquin, Cong. ch. and so.	10 00
Aurora, Anna F. Cheney,	1 00
Batavia, a friend,	5 00
Chicago, Union Park Cong. ch. and so.	135 35
Crystal Lake, Cong. ch. and so.	36 00
Earlville, Cong. ch. and so.	26 50
Elgin, Rev. C. E. Dickenson,	10 00
Farmington, Cong. ch. and so.	64 88
Geneseo, 1st Cong. ch. and so.	119 00
Glencoe, Cong. ch. and so.	150 00
Huntley, Cong. ch. and so.	23 40
Lisbon, Cong. ch. and so.	12 00
Lyonsville, Cong. ch. and so.	15 32
Moline, Cong. ch. and so.	21 00—631 45

MICHIGAN.

Detroit, G.,	5 00
Glen Arbor, Cong. ch. and so.	3 00
Somerset, Cong. ch. and so.	10 00
St. Johns, Cong. ch. and so.	5 00
Summit, John Vetter,	1 00—24 00

MISSOURI.

St. Louis, Pilgrim Cong. ch. and so.	89 37
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MINNESOTA.

Anoka, Cong. ch. and so.	10 00
East Minneapolis, Cong. ch. and so.	9 00
Grove Lake, Mrs. T. C. Stranahan and children,	5 00
Lake City, Cong. ch. and so.	15 50
Minneapolis, Plymouth Cong. ch. and so.	49 35—88 85

IOWA.	
Chester, Cong. ch. and so.	23 64
Denmark, Cong. ch. and so.	100 00
Dyersville, Plymouth Rock Cong. ch. and so.	8 50
Farragut, Isaac Burton,	1 00
Hampton, 1st Cong. ch. and so.	5 50
Osceola, Stephen Baird,	10 00
Ottumwa, Cong. ch. and so.	31 15
Tipton, Cong. ch. and so.	22 00—201 79

WISCONSIN.	
Appleton, 1st Cong. ch. and so.	40 00
Elk Grove, Cong. ch. and so.	13 50
Genesee, Cong. ch. and so.	10 00
Hartland, Cong. ch. and so.	14 00
Kilbourne City, Cong. ch. and so.	6 00
La Crosse, 1st Cong. ch. and so.	86 00
Markesan, Cong. ch. and so.	4 00
Princeton, Cong. ch. and so.	5 00
Stockbridge, Cong. ch. and so., of wh. from E. W. Scott and wife, 5;	20 00
Watertown, Cong. ch. and so.	27 85—226 35

OREGON.	
Dalles, Cong. ch. and so.	23 00
Forest Grove, 1st Cong. ch. and so. m. c.	10 50—33 50

CALIFORNIA.	
Grass Valley, Cong. ch. and so.	16 25
Oakland, 1st Cong. ch. and so. 144.37;	
2d Cong. ch. and so. 12.52;	156 89
Santa Cruz, Cong. ch. and so.	30 16
San Francisco, 1st Cong. ch. and so. 233.19; 2d Cong. ch. and so. 17.40;	
William Wares, 20;	270 59
South Vallejo, Cong. ch. and so.	4 06—477 95

WASHINGTON TERRITORY.	
Skokomish, Rev. Cushing Eells,	40 00

COLORADO TERRITORY.	
Denver, James H. Learned,	20 00

WYOMING TERRITORY.	
Cheyenne, Cong. ch. and so.	59 00

CANADA.	
Province of Quebec, —	
Eaton, Cong. ch. and so. 3; S. A. Hurd, 2;	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
India, Mahratta Mission, Rev. S. R. Wells and wife, a thank-offering,	100 00
Turkey, Marsovan, a missionary, Samsoon, a Protestant,	50 00 2 82—52 82

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,061 22
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MISSION SCHOOL ENTERPRISE.

MAINE. — East Machias, Cong. s. s. 17; Lake Cong. s. s. 1.50; Brewer, 1st Cong. s. s. 25; Yarmouth, Cong. s. s. 35.60;	79 10
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NEW HAMPSHIRE. — Bedford, Presb. s. s., for student in Erzroom, 50; Jaffrey, Charles and Mary Phelps, 1.25; Pembroke, Cong. s. s. 9.35;	60 60
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VERMONT. — East Hardwick, Cong. s. s. 50; Johnson, Cong. s. s., for Marsh, 8.56; Lunenburg, Cong. s. s. 15.85; Milton, Cong. s. s., for Harpoot Seminary, 30; Norwich, Cong. s. s. 40.12; St. Johnsbury, North Cong. s. s., for school in Madura, 40.39; Windham, Cong. s. s. 13.70;	198 62
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MASSACHUSETTS. — Campello, Sarah Packard, 4; Salem, South Cong. s. s., for Bonjiza, South Africa, 50; Worcester, Union Cong. s. s. 60;	114 00
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NEW YORK. — Amsterdam, Bee Hive, Infant s. s. of Presb. ch., for Rev. L. D. Chapin's mission school in China, 25; Deposit, 1st Presb. s. s. 40.18; Franklin, 1st Cong. s. s., to support Toros, at Harpoot, 15; Sandy Hill, Isabella Johnston, 1;	81 18
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ILLINOIS. — Roseville, Cong. s. s., for school in Poochow,	11 00
MICHIGAN. — Grand Haven, Mission Band, "Little by Little," to educate a girl in Micronesia,	50 00
MINNESOTA. — Faribault, Lily L. Frink, for Havadorie,	2 50
WYOMING. — Cheyenne, Cong. s. s.	31 00
	628 00

Donations received in July,	\$23,538 04
Legacies " " "	2,086 94

\$25,624 98

Total, from Sept. 1st, 1872, to July 31st, 1873,	\$327,278.15
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FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.	
South West Harbor, Mrs. Rachel Carroll,	5 00

NEW HAMPSHIRE.	
Hollis, Cong. ch. and so.	26 51

VERMONT.	
St. Johnsbury, South Cong. ch. and so.	2 25
—, H.,	2 00—4 25

MASSACHUSETTS.	
Boston, Union Cong. ch. and so. 19.18; Village Cong. ch. and so. 20; Rev. H. B. Hooker, D. D., and wife, 10; a friend, 10;	59 18
Cambridgeport, Prospect st. Cong. ch. and so.	71 56
Falmouth, 1st Cong. ch. and so.	34 00
Florence, Cong. ch. and so., ann. coll.	114 47
Hamilton, Cong. ch. and so.	17 75
Hinsdale, Cong. ch. and so.	12 50
Lawrence, Lawrence st. Cong. ch. and so.	100 00
Norwood, Cong. ch. and so.	17 50
Pittsfield, 1st Cong. ch. and so.	102 00
Saugus, Cong. ch. and so.	36 26
Sherborne, 2d Cong. ch. and so.	17 60
West Medway, Cong. ch. and so.	23 41—606 22

RHODE ISLAND.	
Providence, Pilgrim Cong. ch. and so.	5 00

CONNECTICUT.	
Bridgeport, 2d Cong. ch. and so.	53 03
East Hampton, 1st Cong. ch. and so.	17 60
Middle Haddam, 2d Cong. ch. and so. school,	26 71
New Haven, North ch. and so. 85; 1st Cong. ch. and so. 52.04;	137 04
New London, Robert Coit,	75 00
Simsbury, Mrs. Elizabeth Cairns, for work in Mexico,	10 00
Winchester, Cong. ch. and so.	5 00—321 38

NEW YORK.	
Brooklyn, J. Davenport,	50 00
New York, Woman's Miss'y Union, for Miss Rankin's work in Mexico,	34 57—84 57

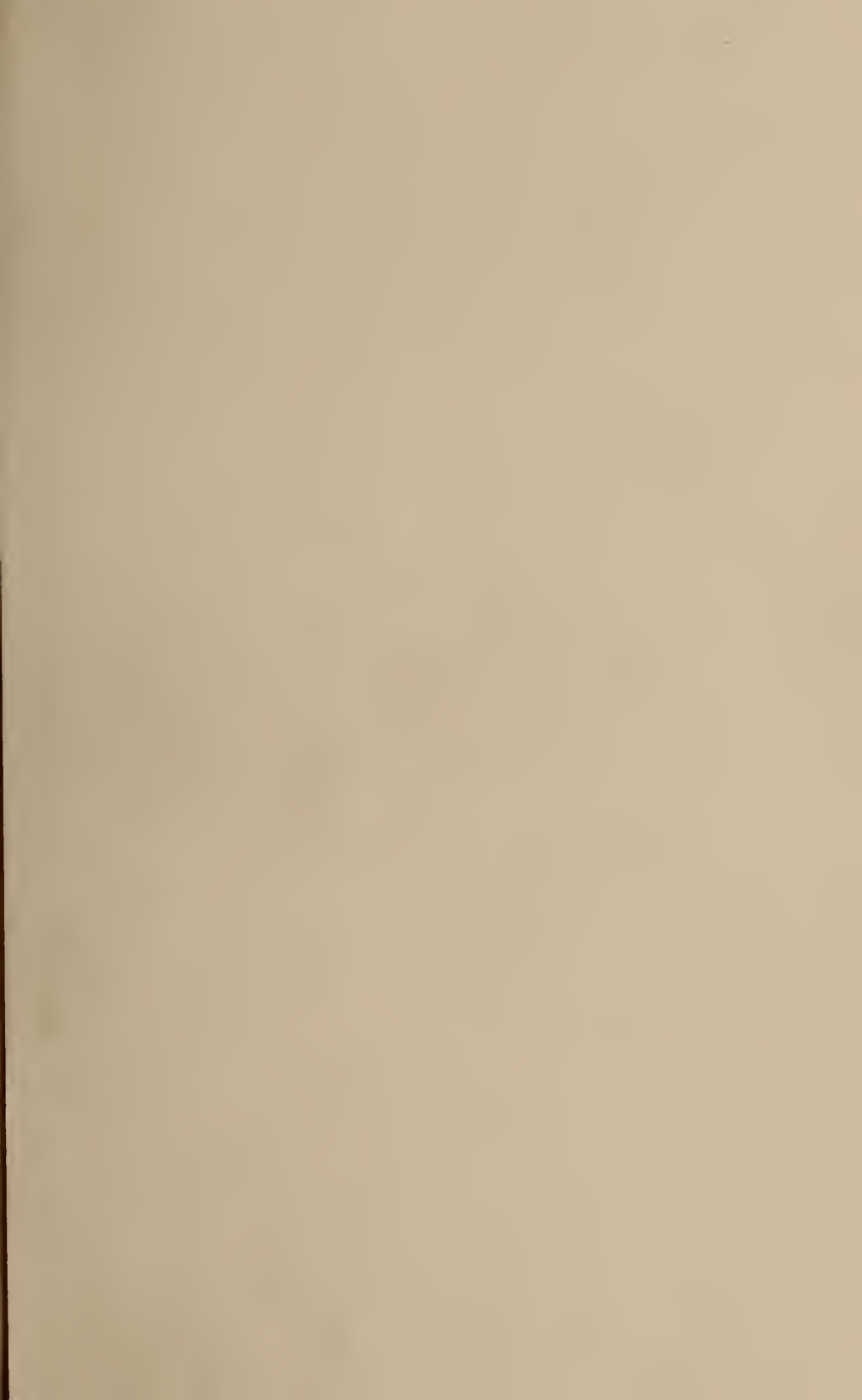
WISCONSIN.	
Beloit, 1st Cong. ch. and so.	49 00

Received in July,	\$1,104 93
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Legacies for Nominally Christian Lands — Longmeadow, Mass., Estate of Lucy Booth,	400 00
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Received in July,	1,504 93
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Total for Nominally Christian Lands, from Sept. 1st, 1872, to July 31st, 1873,	\$15,445 44
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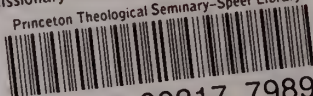


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